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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

FROM HERE TO HEAVEN

By Telegraph.

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 6.

A Synopsis of the Physical Proofs Presented in Former Papers.—Spirit Return Demonstrated by Scientific Experiments.—The Conclusion Already Necessitated and Abundance of Evidence Yet to Come.

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I shall now take up *seriatim*, the subordinate propositions under the department of Natural Philosophy or Physics, and briefly refer to the proofs adduced for each. Those propositions were all explicitly stated in the first paper, published under date of December 31st, 1887; and are quoted therefrom.

"1. That the key in this box is actually manipulated."

Proved directly. First, by seeing the key operated with the box open in daylight, and nobody touching any part of the key or box or other apparatus.

Second, by hearing the key operated with the box shut and so situated that nobody could touch it.

Third, by feeling the jar caused when the key lever is operated violently, that lever being the only movable part of the key.

Fourth, by the scale test which demonstrated that the pressure applied is not applied by anybody on the outside, but is just enough and no more than enough to close the key perfectly, at whatever tension it may be adjusted, and then only when applied at the proper place within the box.

Fifth, by placing the tips of two fingers, one on each wire at the point where they enter the box, and thus receiving a shock from the local battery for every dot and dash on the sounder; showing that the current which operates the sounder, first follows one wire into the box, and then follows the other wire out again, and that therefore there is no short circuiting done by secret means outside the box, but that the key lever actually closes the gap between the platinum points to which these wires run.

Sixth, by my sounder having been operated in my own room under such known conditions that the actual manipulation of the key in the box was absolutely necessary thereto.

These are some of the proofs, any one of which is conclusive, and the whole collection are overwhelming. Yet, if any reader desires more, they can easily be found by referring to the previous papers. Indirect proofs will also be inseparably connected with the proofs of other propositions, and what I am now saying of this first proposition and its proofs, may be equally as well said of all that follow, singly and combined.

"2. That the local current cannot be manipulated by any secret device situated outside the box."

I have proved in several ways that the local current is not so manipulated. I shall now prove that it can not be so manipulated.

Proved by the fact that the sounder works

perfectly when suspended in mid-air, with only its proper connections with the key and battery; in which case no secret connection could be made between said supposed secret device and the sounder. Even if we suppose the secret connecting wire to be invisible, its presence would be detected by passing some solid body, say a stick, above, below and all around the sounder. Thus it is shown that there is no material connection between the sounder and anything else, except by the two proper wires, one leading to the box, and the other to the battery. These are bare copper wires without insulation or any means of secreting anything about them. But if we even resort to the extreme supposition that there is a wire within each of these wires, we have gained nothing, since, to be within these wires, would confine them to the proper place for wires to run, and they would thus fail to reach the location of the supposed secret device. But supposing the secret wires could be invisible after leaving the proper wires, their connection with the sounder would be destroyed by taking all of Mr. Rowley's wires away and substituting other wires. This I have done repeatedly, and the last time by bringing his box to my rooms, I not only substituted other wires, but also other instruments. "The local current," therefore, "cannot be manipulated by any secret device situated outside the box," for want of connection therewith.

"3. That there are no secret wires, springs or other means intended to be used for that purpose."

That no secret means are necessary was proved by substituting my box for his, my instruments for his, and my room for his. It is absurd to suppose secret means without need or use for them. To prove that they are not needed is to overthrow the only hypothesis under which they would exist. Mark, I do not say could exist, if the reader desires to draw the conclusion in the exact terms of the premises, he may hold, if he prefers, that secret means can or even do exist, but are of no use. The words "intended to be used" will then come in to involve the contradiction that they are "intended to be used" but "are of no use," and he will at last be driven to my conclusion, "That there are no secret means," etc.

"4. That the key cannot be manipulated by pressure upon the top, bottom, sides, ends, corners, or any other part of the box, or wires leading to the box."

Proved by the fact that the key lever has no contact with any part of the box or wires leading to the box.

Proved also by hundreds of trials by myself and many others, who have pressed gently, severely, sidewise, in a twisting manner, and in all ways upon all parts of the box and wires and have further tested it by jarring, jerking, rapping, pounding, shaking, and in other ways violently trying it, all of these tests having been applied immediately before and immediately after the operating of it in the usual manner under or near to Mr. Rowley's hand, and without any alteration made in or about it.

Proved also by the fact that when the box is violently slammed down upon the table, the key closes by reason of the inertia of the key lever, just as any telegraph operator's key would do, if placed under the conditions in which this one is supposed to be placed. This also proves that this key lever is in its normal condition, and is free to close if pressure upon the box could bring anything in contact with it, and that it is actually open while these tests are being tried.

"5. That the force which does operate the key actually presses upon the end of the branch lever."

Proved by test with scales, by which it was shown, (1) That there is a pressure exerted; (2) that said pressure is not exerted by Mr. Rowley nor any other body; (3) that said pressure is just enough and no more than enough to close the key, no matter how the key may be adjusted, and then only when applied at that particular point.

Since less pressure will close it when applied to the end of the lever than when applied anywhere else, and since it is proven that the key is actually manipulated, and since, if manipulated at all it must be manipulated by pressure, the conclusion necessitated is that the pressure which the scales show to be exerted on or about the box is exerted exactly at that point in the box. If the pressure were exerted anywhere else, it would not be sufficient to close the key. If part of it were exerted at that point and part elsewhere, it would not close the key. But it has been demonstrated that the key actually closes. Therefore, the whole of the pressure is applied exactly at that point.

"6. That there is no more pressure within the box at that time than just enough to close the key."

Proved by testing with the scales the exact pressure necessary to close the key when the box is open and the lever is pressed down by the hand, and then closing the box and observing on the scales the pressure exerted when the key is operated by Dr. Wells, or his operator, John Rife, the experiment being repeated with the key variously adjusted; that is, so as to require sometimes more pressure, sometimes less, and then testing sometimes first with the box closed and then with it open, and at other times first with the box open and afterwards closed.

"7. That there is a current of animal magnetism within the box when the key is operating, which is not there when the key is not operating."

Proved by the experiment with iron filings explained at length in Paper No. 3. See

JOURNAL dated Jan. 14. The filings clung much more tightly to the slate top when the key was in operation than when not, and also collected into certain nodes and ridges indicating that the currents were stronger in the vicinity of the spiral wire that crosses the inside of the box, and in two spots, one over each side of the branch lever.

"8. That the intelligences controlling this instrument derive that current from Mr. Rowley's body."

Proved by testing Mr. Rowley's hand with iron filings as explained in paper referred to above, and also with strips of tissue paper as explained in Paper No. 1; see JOURNAL of Dec. 31. These tests show that such a force resides in his body.

Also, as explained in Paper No. 3. I have frequently observed when Mr. Rowley was ill or much exhausted that a slight shock often affecting his whole body is experienced for every dot or dash made on the sounder. These symptoms are different at different times, but are such as cannot be simulated. In a few instances, I have seen the veins of his forehead so affected by these currents, that when looking at them, I could read the letters by sight as when receiving cable dispatches; and they were always in unison with the letters heard on the sounder.

Also, when sitting with my own hands on my own box attached to his sounder, and with my ear on the slate where I could hear my own key lever move, I felt these shocks passing through my own system slightly in advance of each dot or dash as given by the sounder, and I continued to feel this sensation for some fifteen minutes, and a much more weakening sensation while I sat at his box and he at mine for some twenty minutes longer; and it required more than three hours for me to recover from these effects so as to feel reasonably comfortable again. (See Paper No. 4, JOURNAL of Jan. 21, Personal Proof of Source of Power.)

"9. That the intelligences controlling this instrument can propel that current where they please, use it outside the box or inside, or divide it up and use different parts of it in different ways at the same time."

Proved by the experiment with tissue paper given at length in Paper No. 1. Six strips of white tissue paper were suspended above the box and hidden from Mr. Rowley's view by a large piece of cardboard. The strips were manipulated by some invisible force different from air currents, and they were so moved as to exhibit astonishing marks of design in doing it. Mr. Rowley neither saw nor touched them, and he was therefore unable either to move the strips or to carry out the design. Some of the peculiar contortions which they were made to exhibit, could not possibly be duplicated by any material means, much less without visible means and without the opportunity to observe them during the progress of their performance. For instance, while one would stand still, its neighbor on one side would dance up and down, one on the other side would swing from side to side, another would twist and untwist, and still another would quiver from end to end. One of them at one time exhibited beautiful undulations running through its entire length, such as could not be duplicated in such material by mechanical means under any conditions, much less under these conditions where one end of the strip was fast and the other end free. These undulations slightly resembled the waves in a flag, though much more perfect and regular; but the most remarkable part, when considered in that light, was that they began at the free end and ran the other way.

"10. That there is an electric current in the spiral wire which runs across the inside of the box."

Proved by the experiment with magnetic needle, fully explained in Paper No. 2. (See JOURNAL of Jan. 7.) A common needle was suspended horizontally by a silk thread tied around the middle. It was then hung beside the iron screw in the negative storage plate, and before the needle was magnetized, it was used to prove that the screw is not magnetic whether the instrument is operating or not. The needle was then magnetized and clung to the screw when the instrument was not operating, because of the magnetism in the needle. When the instrument was operating, the same end of the needle was repelled from the same screw, proving, by the principle known as "Oersted's Discovery," that while the instruments are in operation, a current of electricity comes to that storage plate. The needle was held in various places above the slate and by the dipping of the other end of the needle it was proved that the same current reaches that storage plate by traversing the spiral wire across the inside of the box.

When the spiral wire is left out, (as it may be) the current of animal magnetism is propelled through the air. Even when the wire is in, the return is made by propelling the current through the air, from the negative storage plate, over the branch lever to the positive storage plate. The electric current in the wire is induced by the animal magnetism being propelled spirally around the spiral wire as an axis.

"11. That the slate top has a constant charge of residual magnetism."

Proved by the experiment with iron filings already referred to. The filings when spread evenly over the slate top, adhered almost uniformly to all parts when the instrument was not in operation. Some of them "bristled up." None of them bounded or rolled about, but stuck right where they fell. Scattered on paper they performed thus differently, but when the same paper was laid on the slate

and then covered, they performed on the paper as they did on the slate, showing that their action was not due to any sticky condition of the surface of the slate.

"12. That the slate top is more highly charged when the key is being operated than when not."

Proved by the fact that it required much more force to remove or dislodge the filings when the instruments were in operation.

Also, by the fact that when dislodged by rapping violently on the bottom of the box, many of them gathered into two nodes over the end of the branch lever, and a ridge over the spiral wire, whereas, when the instruments were not operating, there was no such tendency.

"13. That this charge is animal magnetism, not mineral magnetism."

Proved by tracing its origin to Mr. Rowley's hand and body as explained in No. 8 above.

Also by the fact that mineral magnetism will take no effect on slate, nor paper, nor any such materials, and that if mineral magnetism could be made to reside therein, its laws of solarity would preclude the possibility of any such results as are described under this head in Paper No. 3.

"14. The physical rationale of the operation."

Under this head it is proposed to give, so far as we understand it, the means and methods by which these intelligences operate this telegraph key. When I say "so far as we understand it," the reader must not infer that we understand it any less perfectly than we understand any other electrical apparatus. In the first paper, a parallelism was set up between this instrument and the ordinary instruments used in sending a message from New York to Omaha. We are accustomed to say that we understand how ordinary telegraph instruments operate, but if I should undertake to explain them to you in all their details, as to how or why they perform as they do, I should be met at every turn by something that all men admit, because it is proven true, but that no man knows anything about, as to how or why it is as it is.

Thus, at the very threshold, I should have to say that when a current of electricity is passed spirally around an iron bar, the bar becomes a magnet. If the bar be of soft iron, it will lose its magnetism immediately, the current of electricity ceases; but if it be hard iron or steel, it will retain its magnetism permanently after the current of electricity ceases to flow. This is the basic principle upon which the ordinary electro-magnetic telegraph depends. No man can dispute its truth for a moment. No man, however skeptical on things which he does not fully know the cause of, has any doubt of the truth of this. But no man can vouchsafe a single word of explanation as to how the electric current magnetizes the iron bar, or why the soft iron loses its magnetism and the hard iron retains it.

So in explaining the spirit telegraph, when I say that the spirit operator propels the current of animal magnetism thus and so, I cannot explain how he propels it; but I have proved by the experiment with tissue papers and in various other ways that he can and does do it. There is no longer any room for doubt as to what is the cause or what is the effect, but why that cause produces that effect, we may never know. Neither should we reject it in the least because they who do it, do not fully understand, or at least cannot make us fully understand how they do it; for we are daily using the electro-magnetic forces above mentioned, over which we have perfect control, but about which we can explain nothing to each other, much less to beings whose capabilities of understanding are more limited than our own.

When they tell me they propel the current of animal magnetism by directing against it a force which they possess and which they can render positive or negative or neutral at pleasure, and which they do so alter as to drive before it or repel the current which they wish to manipulate, I can see no inconsistent conditions in their statement and must admit that it looks reasonable; but I have no demonstrative evidence that this is the exact manner in which they accomplish the result. But I have demonstrative evidence that they do by some means accomplish that result, and with that evidence my point is carried just as certainly as though I could also demonstrate by what means they propel animal magnetism.

To give the most that I can in the space that I have yet to spare for it in this number, I will quote a single question and answer, extracted from memorandum of interview dated

513 Prospect St., Cleveland, Oct. 20, 1887.

G.—Now, Doctor, concerning the manipulation of the current of animal magnetism. Do you see wherein you can explain to us any further than you have already done? We have proven that you can and do control it, so that on that point our knowledge is perfect as to the result obtained, or in scientific terms of psychology, our cognition is complete as regards what is the cause and what its effect; but it would be very interesting to us to know how that cause produces that effect. Is it knowable?

Dr. W.—We use the current of animal magnetism which passes as your magnetic needle has proven, from the positive storage plate (the one next the medium) around with the spiral wire to the negative plate opposite. But, a small part of the current passes directly across the box under the key. Now, we propel the return current from the nega-

tive storage plate, over the branch lever to the positive plate, and then it is as if we had a string drawn thus across the inside of the box and holding the key down. Then when we want to make a dash or a dot, all we have to do is to break this current and let the key up. Thus you see that we work backward; that is, we break the current to cause open spaces between dots and dashes, while Rowley's current thus propelled by us, keeps the key lever down all the time that we do not interfere, and in that way makes the dots and dashes read right to you.

The reader will readily understand that this is but a figurative illustration. If there were an actual string drawn taut from one side of the box to the other, holding the key lever down, the reaction upward on the box would be equal to the downward action on the branch lever, and the apparatus when set on the scales would show no more pressure independent of the box, when the key is closed than when not. If the string were drawn loosely over the lever and fastened at the storage plates, and then were made taut by a finger pressing upon the string, that pressure would be recorded by the scales as a pressure independent of the box. The next question and answer will throw further light in that direction.

G.—The current of animal magnetism in your practice is like the current on the main line in ordinary practice. In ordinary practice, the main current is controlled by the sender's key which is situated in the main line circuit, and must be operated before the relay lever will operate. Now the key in this box performs the part of a relay lever operating the short circuit, but it has no application of any kind by which a current of electricity can work it as a relay is worked. The current of animal magnetism as you say forces this key lever down like a string drawn over it. Now the question is, where do you make and break this current? In other words, since the key in the box is our relay, where is your key?

Dr. W.—We press upon this current in the open space between the branch lever and the positive storage plate. In common parlance, we put a spirit finger in there, and by its influence, positive, negative or neutral, we can manipulate at will the current which we propel from Rowley.

G.—If you put a finger in there, why not put that finger right on the key?

Dr. W.—It is not a materialized finger, but a spirit finger, and would go right through (the key lever without resistance, the same as it goes through the slate or anything else material. But animal magnetism, being the connecting link between the spiritual and the physical, can be affected by the spirit; and when thus affected, its effect upon matter will be modified. Thus it is that spirit affects matter. It is through the mediumship of animal magnetism.

[The discussion on this branch of the subject is entirely too long to be given in full in this number. However, a part of the answer to another question I must add here as bearing upon this same finger:]

Dr. W.—We could gather material enough to make it a veritable finger, if that were necessary, but it would be more of a hindrance than otherwise, for then we would only have that much more resistance to overcome; that is we should have to handle the finger as well as the key. Your own physical finger would not move but for your own spirit finger inside of it. The idea I wish to convey is this,—that it is easier to add to and subtract away from magnetism while not in actual contact with matter; for all solidified matter retains not only a residual attractive force, but has an excess of gravitational force over that of non-solidified bodies, so that if we direct a given force against matter, we must overcome both these directly, while if we direct a force against a simple magnetic current, we are not compelled to overcome the inertia directly.

Other good reasons were assigned for operating differently at different times, according to the quantity and quality of the magnetism emanating from Mr. Rowley's body and the manner in which it is affected by the magnetism of others present. The thought waves of visitors who have great mental activity and are very decided and critical in all their observations will, in a measure, interfere until the spirit operator can find some way of neutralizing the interference.

Under the head of Mental Philosophy and Psychology, we have proved,

"1. That Dr. Wells is an independent intelligence;" and

"2. That he can obtain information by actual observation of material things and forces."

Proved by the experiment with magnetic needle, where he rendered its vibrations perceptible to us under conditions such that he must have observed them accurately and repeatedly while they were yet absolutely imperceptible to us or any man in the flesh. [Illustrated by experiment with the suspended millstone and marble.]

Proved, also, by the experiment with strips of tissue paper where several different intricate designs were executed on as many different strips at one time, by an invisible force and without contact of any material substance,—which designs could not be simultaneously executed by any man in the flesh, even if he had the ability to move the strips without contact.

Proved also by many other direct deductions from the physical proofs.

The physical investigation proves that the

(Continued on Eighth Page.)

SUICIDE.

The Experience of one Who Tried to End His own Life.

To the Editor of the Religio-Philosophical Journal

A writer in the JOURNAL of January 7th, wants to learn whether it is wrong to commit suicide, and judging from the great and increasing numbers of self-murders that are occurring all around us, and particularly throughout all Christendom, it does appear as if the parties who do commit suicide, either think it is not wrong to do so, or they may be insane or labor under the illusion that by killing themselves they will escape the horrid torments that drive them to self-destruction. First, let us admit the simple fact that science, scientific doctors and schools of medicine, have discovered nothing in relation to suicide, the cause of disease or the cure thereof: One learned professor, or so-called, did a few years ago, in Columbia College have the courage to tell his class that after many centuries of scientific investigation and practice, he believed that the medical faculty could conclude that they knew one thing in medicine as a positive fact: that sulphur would cure itch, but beyond this he said, they had no positive knowledge. The fact is our whole system of medicine as taught by the learned of our day is false, hence the present practice and modes of treating the infirm, the sane, and insane, is all wrong, because it is based upon a mere material foundation, as if disease itself is a mere disarrangement of the physical body, forgetting or ignoring the fact that man is a spiritual being, perfectly organized and living within a corporeal body, and that the latter, *per se*, has no feeling, no sensation, no more than the clothes on the outside of the body; furthermore we need not look for any genuine scientific treatment of disease, or the rationale of self-murder, until mankind is taught the beautiful doctrine—the cornerstone of Spiritualism—that man from conception to eternity is a spirit.

There are two distinct theories held by the great majority of mankind in relation to the origin of man. One theory is in accordance with an article published by me some months ago entitled, "True Spiritual Philosophy," in which I attempted to show the origin and progression of man as revealed through geological strata of the earth. The other theory is the Bible theory, which is to the effect that man came forth full fledged from the hand of his Creator. Besides these two theories I should also state that of late there has been advocated by some modern Spiritualists the old doctrine of theosophists, that the spirit of man had a prior existence and that he is reincarnated when he enters life upon this earth.

Now, Mr. Editor, I wish to say to your correspondent, Mr. B. R. Anderson, that for the purpose of arriving at a proper solution of his question, it is first necessary to know the true origin and destiny of man. If man's object and destiny as unfortunately maintained by many Spiritualists is one of continued progression, then it matters little whether he commits suicide or does any other prohibited act; it will make no difference in regard to his eternal happiness. Alas! what a pity it is that modern Spiritualists have given their adversaries an argument of such weight to use against them.

To admit that man has a right to commit suicide, an act which is universally condemned, is to admit that man has no personal responsibility, and to take away his personal responsibility is equivalent to taking away his freedom, and to take away either the physical or spiritual freedom of man is to reduce him to slavery of one kind or another. Physical slavery since its extinction in our country, has been hated and despised in all others. Modern Spiritualists may justly maintain that all Catholics are spiritually enslaved who submit their own private judgment in religious matters (and some do their political matters also) to the decrees of the popes, cardinals, and priests of Rome; with equal justice they can also say that all Protestants deprive themselves of spiritual freedom who force themselves to admit there is only one God; while at the same time they say with the mouth there are three persons in one God. Is it not a deplorable fact, that the universal theology in the Christian world at this day is founded on the idea of three gods, originating from a doctrine of a trinity of persons; yes, all who are to-day called Christians are in this doctrine so repugnant to reason and rational powers of man, except a few—a small sect called New Church or Swedenborgians, who believe in the one God and also in a trinity, but not in a trinity of persons. The Unitarians cannot strictly be called Christians for they don't believe in the divinity of Christ, while the Spiritualists have no specific doctrine except the belief in the immortality of the soul, future and continuous existence, and the doctrine of eternal progression. The first, belief in a future existence, is held in common by all calling themselves Christians, while the doctrine of continuous and eternal progression is what, in fact, so far as doctrine is concerned, distinguishes the modern Spiritualists from all others. In this latter doctrine they are apparently supported by the modern scientists, who hold the doctrine of development and evolution, of movement is cessation of progress, which is decay, and decay is death. Your readers will observe, however, that the latter clauses just stated, although well taken and is true philosophy on the natural plane, namely, that the cessation of movement is decay and death, is not in entire harmony with the doctrine of continuous eternal progression, for on the natural plane we meet with retarded progress, cessation of movement, decay and death throughout the three kingdoms of nature.

In the vegetable kingdom how vast the proportion of seeds and embryonic plants that are destroyed; how many are arrested in their growth, that now produce flower, fruit or seed; the same can be said of the animal kingdom, and man, treated either as a mere animal or spiritual being, forms no exception to this general or universal law, remembering always that what is spiritual is prior and that the natural world is a perfect type or reflex of the spiritual world.

No sane man, scientific or spiritual, will ever attempt to deny that there is a law of eternal progress; we see it everywhere in the movement of the planetary orbs, in the flux and reflux of the tides, in the growth and progress of our earth as revealed through geological strata; we see it in man from conception onward—onward! as we believe through life and trust to all eternity.

Now the point I want to make from all this, is the fact that progression can not only be retarded in its onward march, so far as individual forms are concerned, but if anything is impeded or obstructed while progressing through one form, it cannot advance to a superior form, or degree; and right here I again become aware of the fact that modern Spiritualists have only a slight

inkling, or know nothing, of the doctrine of degrees or the laws of influx, and without which it is impossible to understand the distinction in forms or the advance from prior to posterior things or states of existence; or, in other words, what causes the evolution or change of life from an inferior to a superior state. We have a beautiful illustration of the progress of inferior to superior states of life in the chrysalis caterpillar and butterfly; if the form is destroyed in one state, it cannot advance to another. Man is no exception to this universal law. You must be born again, said the great Master; there cannot be a birth into a superior degree without the growth and perfection of the actual state, where a conjunction or marriage may occur, and when this takes place there is an advance of the same individual, whether it is a mineral, plant or animal, to a superior form, state or life.

Now apply this law to suicides. What is the deduction or conclusions we draw from the foregoing arguments? It is simply this: The man who commits suicide arrests his own evolution or development; he has barred himself out forever from advancing spiritually from the spiritual form or state of life he was in at the time he committed self murder; and right here I wish to be clearly understood. I don't say that he can't be advanced or improved spiritually in the other world if he had already commenced advancing here; yes, in that case he may be perfected to a certain state of life or the degree at the time of his exit. Having failed to perfect himself in that degree, there could be no marriage or conjunction with a superior degree by which he could be advanced to a superior degree or state of life. In the natural world we have seen that not only are forms arrested in the course of development, but we have seen also their complete destruction and extinction. If, therefore, the natural is a true representation of the spiritual, is it not fearful to contemplate what may be the result of self-destruction of the natural body, and how far is the spiritual form within marred by the rash or insane act? These are questions that mankind would do well to consider and understand, so that they may teach them and let the would-be suicide fully understand something of consequences that must surely follow him whether he is going.

I have already spoken of man's free agency—his freedom of will. Certainly if there are two roads to follow, man can make his choice. If here on the natural plane he can hang, poison, drown or burn himself to death, it is a logical deduction to say he has the same choice in spiritual things; and I am instructed and believe that hereafter he will have a similar choice, but as the election of self-destruction was the choice he made in the spirit, by the spirit, while in the life of the body, it is safe to argue that having arrested development here, he will do so hereafter, and the result that will follow will be the destruction and extinction of all human forms of life; the human memory will disappear, all the cherished and holy feelings of a brother, sister, father, mother, kindred and country, will gradually disappear, and become obliterated, and spiritual death, at least so far as manhood is understood, will take place, which is the second death spoken of in the scripture.

I ask my readers if such is not, relatively speaking, the condition of many we know here. The solemn fact is before us; we see instances all around us of poor creatures who have elected a life of sin, shame and crime, and just in proportion as they have descended into the lower forms of life, so far have the upper or higher forms been closed and destroyed; it is, therefore, a fearful mistake to encourage any poor creature or mortal to believe that no matter how evil the life he leads here, that he can still go on progressing to all eternity; such nonsense is contrary to common sense, to all law that governs in the kingdom of nature or the spiritual realms of the universe.

I have now set forth my leading ideas against suicide; but that my readers may know something more, no false modesty on my part or pride of poor self, will I allow to shield my own folly, for the writer was once under the illusion that to commit suicide was not a sin, and made the attempt, and the result, or his experience, will now be told with the hope that should these lines ever meet the eye of any poor unfortunate who may be premeditating suicide, they may be induced to pause and change their course of life, with a full conviction as the poet has expressed it, "It is better to bear the ills we have than fly to those we know naught of."

THE EXPERIENCE OF ONE WHO ATTEMPTED SUICIDE.

Some fourteen years ago the writer had pending before the American and Mexican Joint Commission then in session in the city of Washington, a large claim against the government of Mexico. The Commission consisted of one American and one Mexican, and it was provided that in case of disagreement, there would be an appeal to an umpire whose decision would be final. The umpire at that time was Sir Edward Thornton, the British Minister. The Joint Commission failed in agreeing upon my case, and with the great majority was sent to the umpire.

While pending before the umpire, my counsel, Archibald Roan, now deceased, informed me that he had been approached by an ex-Senator of the United States, who claimed that while he was in the Senate he had rendered such services to the British minister who was then the umpire, that the said umpire could not refuse him any favor he might ask of him. The claim was for \$330,000. I asked my counsel how much the ex-senator required for his services; he answered, \$50,000. I then asked my counsel if he understood in case it was granted if any portion would go as a bribe or corrupting fund; to this my counsel would not, or could not, reply. I then said: "Mr. Roan, I have no objection to paying well to have my case properly presented to the umpire, but if he thought or was aware that any part of the sum demanded would be used for bribing, I would object. A few days after this interview I met the ex-senator on F street, when to my surprise he offered to obtain the final confirmation of my claim, and mentioned the names of three claims for which he had already received a very large award. He also stated that the reason why he had such influence with the umpire was the fact that while in the U. S. Senate he had rendered such extraordinary service to Sir Edward Thornton as Minister, that now as umpire he could not refuse him any favor he might ask. I left the ex-senator without any promise, but with my mind full of doubt as to the truth of his statements as to his power over Sir Edward Thornton. Well, the result of my not entering the ring (for bear in mind that in those days, if there is not to-day, there was a ring around every court, public tribunal and nearly all public institutions in Washington) I was tabooed and my claim was rejected upon a mere technicality, and because I would not pay the bribe.

Overwhelmed with anguish and trouble, I began to lose confidence in my God, my coun-

try and all mankind. All the earnings of my life were swept away by one unjust decision. I was completely shipwrecked, with a wife and family who for years had been waiting anxiously for a happy termination of my troubles and my return home. All! all! were doomed to disappointment, and when I remembered how in my early manhood I had been twice nearly ruined because I would not pay a bribe, and saw that these bribers and unjust men continually appeared to flourish, and that there was no reward to the honest and upright, I became bewildered. I complained in anguish against God's providence, and doubted if any notice was taken of the evil doings of men. It is true that being spiritually minded I was instructed both in dreams and visions, to have faith; to be strong and fight the battle of life; but I found myself not only ruined away from home and friends, I was also in debt. My sorrow and anguish kept increasing; it appeared as if only dark clouds were around me.

To assuage the mental strife and torment, I drank some strong liquor, which so inflamed my rebellious spirit that I resolved on self-destruction. I took laudanum, was discovered, carried to a hospital where an emetic was forced into my stomach. In a few days I recovered and left the hospital still intending to commit suicide. About two o'clock the day following my leaving the hospital, while engaged in trying to develop a scheme by which I could do so, without making a failure or to avoid scandal, I threw myself upon my bed, and while laying there I became, I suppose, entranced or in other words my spiritual sight was opened. I was perfectly awake, but this is what I beheld. I saw a large public building like a college situated in the center of a beautiful park; from the one end emerged many boys; from the other many girls; they were all yet young, ranging from seven to twelve—I judged from their appearance—going out into the winding ways or paths; they marched in column, four abreast, the largest first, then gradually to the least. The winding paths in this pretty park seemed to be of the form of the figure 8. They frequently passed and repassed, and as they walked, they sang a mournful song, with a tune I never heard before or since. The song I can't now remember, except one verse and the chorus, although after the vision I remembered three verses which I wrote down but they are lost, and I now can only remember the following:

Oh! mortal, poise thy trembling wings;
Spare, spare, thy rapid flight;
If thou wouldst to better life aspire,
Go slow, and you'll go higher! higher! higher!

It was the last line that came in at the close of each verse, and each of the last words were on an ascending scale, so that they had a ringing, penetrating sound, as if they had penetrated the highest heaven, and the singing of the children was echoed back from the angels above. There was a kind of mournful sadness in the music, and the words of the song, which seemed to convey the idea that they regretted having had to leave the earth too early. As the echo of their voices and the music faded away, so did my vision. I found myself still wide awake, but fully aware of the lesson I had received. Since that time many years have passed away, and often when affliction and trouble have come, a dark infesting spirit whispering suicide, the memory of that instructive vision came back bringing with it golden rays of hope, and again I would listen to memory chanting,

Oh! mortal, poise thy trembling wings;
Spare, spare! thy rapid flight;
If thou wouldst to better life aspire,
Go slow, and you'll go higher! higher! higher!

To me that blessed vision was then, and has been ever since, a perfect cure for my desire of suicide. Since then I have read, travelled, thought, studied and had many a vision, but this is the only one I have ever laid before the public, and now I only do so with the hope that your correspondent may receive an answer, and the further hope that through the wide circulation of your excellent JOURNAL it may be the means of causing others to pause who are meditating suicide.

New York City.

"Blue Laws."

The following "compendium," so-called, of Ancient Blue Laws, to which this significant name was probably first applied, is copied from a history of Connecticut, printed in London in 1782, and copied into the Massachusetts Magazine, printed in Boston by Isaiah Thomas and Ebenezer T. Andrews, at Faust's statue, No. 45 Newberry street, February, 1791.

The governor and magistrates convened in General Assembly, are the supreme power under God of the independent dominion. From the determination of the assembly, no appeal shall be made.

Whoever says there is a power and jurisdiction above and over this dominion, shall suffer death and loss of property.

Conspiracy, attempting to change or overturn this dominion, shall suffer death.

The judge shall determine controversy without a jury.

No one shall be a freeman, or give a vote, unless he be converted, and a member in full communion with one of the churches allowed in this dominion.

No man shall hold any office who is not sound in the faith, and faithful to this dominion; and whoever gives a vote to such person, shall pay a fine of 20s. for the first offence; and for the second he shall be disfranchised.

Each freeman shall swear by the blessing of God to bear true allegiance to this dominion, and that Jesus is the only king.

No Quaker or dissenter from the worship from the established dominion shall be allowed to give a vote for the election of magistrates or any officer.

No food or lodging shall be afforded a Quaker, Adomite or other Heretic.

If any person turns Quaker, he shall be banished, and not suffered to return but upon pain of death.

No priest shall abide in this dominion; he shall be banished, and suffer death on his return. Priests may be seized by any one without a warrant.

No one is to cross a ferry but with an authorized ferryman.

No one shall run on the Sabbath, or walk in his garden or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the Sabbath day.

No woman shall kiss her child on the Sabbath or fasting day.

The Sabbath shall begin at Sunset on Saturday.

To pick an ear of corn growing in a neighbor's garden, shall be deemed a theft.

A person accused of trespass in the night shall be judged guilty, unless he clear himself by his oath.

When it appears that the accused has confederates, and he refuses to discover them, he may be racked.

No one shall buy or sell lands without permission of the selectmen.

Whoever publishes a lie to the prejudice of his neighbor, shall set in the stocks, or be whipped 15 stripes.

No minister shall keep a school.

Whoever brings cards or dice into this dominion shall pay a fine of 25s.

Whoever wears clothes trimmed with gold, silver or bone lace, above two shillings by the yard, shall be presented by the grand jurors, and the selectmen shall tax the offender at £300 estate.

A debtor in prison swearing that he has no estate, shall be let out, and sold to make satisfaction.

Whoever sets a fire in the woods and it burns a house shall suffer death; and persons suspected of this crime shall be imprisoned without benefit of bail.

No one shall read common prayer, keep Christmas or saint's day, make minced pies, play cards, or play on any instrument of music, except the drum, trumpet, and Jew's harp.

No gospel minister shall join people in marriage; the magistrate only shall join in marriage, as they may do it with less scandal to Christ's Church.

When parents refuse their children convenient marriages, the magistrates shall determine the point.

Fornication shall be punished by compelling marriage, as the court may direct. Adultery shall be punished with death.

A man that strikes his wife shall pay a fine of £10; a woman that strikes her husband shall be punished at discretion of the court.

A wife shall be deemed good evidence against her husband.

No man shall court a maid in person or by letter without first obtaining the consent of her parents: £5 penalty for the first offence, £10 for the second, and for the third, imprisonment during pleasure.

Married persons must live together or be imprisoned.

Every male shall have his hair cut round—according to a cap.

The Blue Laws so-called, were not statutory laws, but originated from decisions of local magistrates at a time when there was neither charter nor laws in the colony.

Enactments, similar in nature and purpose to the foregoing, were passed both in Connecticut and Massachusetts; as for example:

At the May term of the General Court in Massachusetts, in 1677, it was ordered that cages should be erected, or "set up," in the market place in Boston, and in such other towns as the county courts judged proper, to put violators of the Sabbath in. And in some cases the constables were authorized to the violence of breaking open doors and removing other obstructions.

In punishing offences the judges professed to be governed by the judicial laws of Moses, and they actually, as in Connecticut, made the "blue laws." To illustrate this state of things may be mentioned the following cases, taken from the public records, where many are to be found of similar character: John Wedgewood, for being in the company of drunkards, to be set in the stocks.

Daniel Clarke, who was an immoderate drinker, was fined 40s. [Moderate drinking was the custom.]

Sergt. Perkins ordered to carry 40 turfs to the fort for being drunk.

Capt. Stone, for abusing Mr. Ludlow, calling him "justass," is fined £100 and prohibited coming within the patent without the Governor's leave, upon pain of death.

Thos. Pett, for suspicion of slander, idleness and stubbornness, is censured to be severely whipped, and to be kept in hold.

Robert Shorthorne, for swearing by the blood of God, was sentenced to have his tongue put into a cleft stick, and to stand so for the space of half an hour.

But one of the most remarkable and severe punishments was that of Edwin Palmer, who, "for his extortion in taking £2 13s. 4d. for the woodwork of Boston stocks, is fined 25 and ordered to be set one hour in the stocks," which he had made.

In one instance recorded, Josias Plaistowe, for stealing four baskets of corn from the Indians, was required to return eight baskets, fined £5, and thereafter to be called Josias, and not Mr., as formerly.

It is possible, however, that some of the peculiarities of the blue laws may have been retained and made more effectual in their official enactment. The following are some specimens among many of similar character: a long list of offences, such as denying the Lord, or his government, blasphemy, witchcraft, sodomy, man stealing, the powwow of the Indians or worship to their false god; adultery, and like offences, were punishable with death. "Prophaning the Lord's day," reviling the highest magistrates, and some immoral offences, were made punishable with death. Denial of either of the books of the Old or New Testament was punished by banishment or death. Walking in the streets or fields on the Sabbath was forbidden. A child that struck or cursed a parent was to suffer death.

A GREAT MEDIUM.

A Shoemaker Who is Gifted With Wonderful Mediumistic Powers.

In the old Spencer House in this city is a shoemaker named Ald Willis. He has a little shop ten by twenty, and from the break of day until late at night he hammered away at his shoes. In another part of the building, in two rooms, he lives happily with his family. Several months ago he attended a writing séance with a friend and condemned Spiritualism. His friends told him he possessed wonderful medial powers and urged him to sit for development. He followed their advice. After sitting an hour every night for several weeks he began to grow disgusted at receiving no manifestations. He continued his sittings, however, and one night, when all was quiet and every one had retired, he was sitting in a room adjoining his shop, when suddenly he heard muffled raps. Becoming somewhat alarmed and thinking that his son and some boys had got in the cellar below and were knocking on the floor, he went down stairs. Seeing nothing, he made his way to his son's sleeping apartments, where he found him sleeping soundly. Again repairing to the room back of his shop, he again heard the raps and began asking questions. The raps grew louder and more distinct. Nightly the manifestations grew greater and greater, and finally he invited several of his friends to witness the mysterious doings. All the spectators were skeptics and had no faith in Willis' statement. They propounded such questions as these: "If they can rap, why can't they run the sewing machine in the front room? Why can't they up-end the shoemaker's bench? Why can't they throw over chairs? etc.

Upon the cordial invitation from Mr. Willis I attended one of his sances. I doubted his statement, Spiritualist though I am. The circle I attended was composed of 37 ladies and gentlemen. After music from a music box, raps in all parts of the room were heard. A few pieces of paper and a lead pencil were placed on an old-fashioned sideboard that was nailed to the floor against the south wall. A lamp burning brightly was setting on a shoe box, so that faces in any part of the room could be readily distinguished. The raps continued, growing louder. Several parties began to get scared, and in fact I myself began to feel rather shaky. I was asked by Mr. Willis to write a question and place it on the sideboard. Accordingly I wrote a question, sealed it in an envelope and placed it where I was requested. I returned to my seat and in a few moments a half-sheet of note-paper, written on one side, was thrown by invisible hands in front of me. I picked it up and read it. I then got my question, which I had sealed in an envelope, and found it not to be molested, or the seal broken. The question was, "Where was I last night, and who was I with?" The answer read:

"R—: I was with you and H— last night, at the lecture, but you were not satisfied."

(Signed) B. —

The medium was not near the sideboard, and no one knew what the question was. The sewing machine was run by invisible means, the heavy oak sideboard was upset, chairs were tumbled over, and a zither was played by unseen hands. Numbers of the audience had questions answered satisfactorily by raps and written communications. The circle closed after having wonderful results for two hours. Mr. Willis does not make a practice of sitting, and charges nothing for his sances. The public are cordially invited to witness the wonderful physical manifestations.—Evening Telegram, Cincinnati, Ohio.

Silent Influences.

Among the powerful influences of the universe, many of us recognize only those things which are controlled by some mechanical power and which require some great force to accomplish their work. This view is the result of carelessness and lack of thought. Not one will, on reflection, still hold the same opinion. How great is our mistake in supposing that power is denoted only by noise! It is true some of the most important and most beneficial results have been obtained by the exercise of great force and power. We look upon the locomotive, rushing along with noise and bustle, as an example of this. Yet was it not the silent power of thought working in the mind of some genius that originated and invented that locomotive? Thus it is in all mechanical forces; behind them is the silent influences of deed, thought and powerful genius.

Behold the silent working of nature! We go out on a beautiful spring day, and, as quiet as it seems, with nothing but the fields, woods and sky in sight, and not a sound of carpentry or work of any kind yet there is more going on than one would dream of. As a modern author has put it: "Things that a Silliman, nor a Davy, nor a Liebig could do; things that are not in the power of man to do." Look at that cherry tree, loaded with ripened fruit. Could any cunning genius of man make one of these cherries? Yet on that modest tree that article was manufactured. No furnace, sighing from morning till night; no workmen in white aprons; no sugar, crushed, refined, snowy; no flour, superfine, no parade, no bustle; but there they are, ripe cherries. The cold fingers of winter were lifted from the pulses of the trees and they throbbed full and strong.

Pumps in the earth were rigged and manned. Winds came and swung in the branches and went away. Birds, too, came, peeped about, saw nothing and went, too. Yet all the while, unseen hands were gathering, moulding and refining. The sun came up and looked on, nothing more; the clouds went dipping past, and that was all. Somebody planted a cherry-stone, four or five years ago, and forgot all about it; yet it grew and flourished, seemingly without help, until, at last, it manufactured the ripened fruit—nature's confectionery. Not long ago the cherries were green; now they are ripe and tinted with red. What made the change? We see no brush lying about, no stained finger is visible, neither are there any advertisements in the papers of "painting done here," or "apprentices wanted." For Nature's hands are all journeymen. Thus we see how great things may be accomplished by Nature in its silent influences.

Behold the glorious sun moving silently in its orbit, carrying with it all of the planets with their satellites. From this huge mass is radiated all our heat and light. Yet all is done in silence, for here as always it continues true, that the deepest force is the stillest; that as in the fable, the mild shining of the sun shall accomplish what the fierce blustering of the tempest in vain essayed.

Let us compare the influences of the sword with that of the pen. What are the conquests and expeditions of a whole corporation of captains from Walter, the Penniless, down to Napoleon Bonaparte, comparable with the movable types of Faust? The pen is a mighty power and exerts a great influence over mankind. The use of the pen has taken the place of the sword alone held sway. Above all it is ever to be kept in mind that not by mutual consent, but by moral power are men and their actions to be governed.

How noiseless is thought. No rolling of drums, no tramp of squadrons, no tumult of innumerable baggage wagons attend their movements. In what obscure and sequestered places may the head be meditating, which is one day to be crowned with more than imperial authority? For kings and men will be among its ministering servants; it will rule not over but in all heads. Higher than all other influences is that which we ourselves are constantly exerting upon our associates. We may be aware of it, or we may entirely disregard, yet that does not remove it; it is still felt by those with whom we mingle. Even our smallest actions, that are forgotten by us in a moment, leave an impression, whether good or otherwise, upon the mind of some one. One may be a king in his small circle of friends, as well as the monarch who sits upon his throne and rules a country by his influences.

Upon the influence which we exert upon others, depends largely our success in life. What we are is influencing and acting on the rest of mankind. Neutral we cannot be. We die but leave an influence which survives. Every man has left behind him influences for good or evil that will never exhaust themselves. Whether these influences are beneficial or the reverse, they are influences fraught with power. How blest must be the recollection of those, who like the setting sun, have left a trail of light behind them by which others may be led to seek after the nobler and higher things of life.—GENEVA in Agitator.

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CHICAGO, ILL., Saturday, February 4, 1888

"Shall Women be Licensed to Preach?"

"Shall Women be Licensed to Preach?" is the question at the head of an article in the *Homiletic Review* for December, 1887, by Frances E. Willard, President of the National Woman's Christian Temperance Union. She answers it in the affirmative, and her article is an argument on strictly orthodox and biblical grounds, in accord with the method and spirit of "The monthly magazine of religious thought" which this evangelical *Review* claims to be. She feels deeply the importance of the question and writes not only with force and skill, but with heart-felt earnestness. In the opening sentence Paul is dismissed in these effective words: "Christ, not Paul, is the source of all churchly authority and power,"—a statement which no orthodox believer can refute, and this is followed by a fine view of his reverent and appreciative treatment of women. "It is objected," she says, "that he called no woman to be an apostle. Granted, but he himself said that he chose one man who had a devil; is this a precedent? One is half inclined to think so when he reads the long record of priestly intolerance, its culmination being the ostracism of Christ's most faithful followers from their right to proclaim the risen Lord who gave to Mary the first commission to declare his resurrection."

After the resurrection, and the sight of the risen Jesus by both women and men, came the day of Pentecost, of which she quoted the history in Acts: "And they were all with one accord in one place.... And were all filled with the Holy Ghost and began to speak with other tongues, as the spirit gave them utterance." Then Peter said: "This is that which was spoken by the prophet Joel: I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and on my servants and on my handmaids I will pour out my spirit, and they shall prophesy." To prophesy is the same as to preach, as she quotes Paul as saying, and as is understood by competent critics. Thus, and in other like ways, a good case is made out from Scripture, with an advocate's skill and a woman's devoted earnestness.

From Bible exegesis she turns to the spiritual aspect of this great matter, and her words are full of deep meaning:

"It is men who have defrauded manhood and womanhood, in the persons of priest and monk and nun, of the right to the sanctities of home; men who have invented hierarchies and lighted inquisitorial fires.... It is men who have taken the simple, loving, tender gospel of the New Testament, so suited to be the proclamation of a woman's lips, and translated it in terms of sacerdotalism, dogma and martyrdom. The mother-heart of God will never be known to the world until translated into speech by mother-hearted women. Law and love will never balance in the realm of grace until a woman's hand shall hold the scales."

"Men preach a creed; women will declare a life. Men deal in formulas; women in facts. Men have always thumbed mint and rue and cummin in their exegesis and ecclesiasticism, while the world's heart has cried out for compassion, forgiveness and sympathy. Men's preaching has left heads committed to a catechism and left hearts hard as nether millstones."

Well would it be for the world if the introduction of the woman element into the pulpit should have these good results; and there is a deep philosophy in the suggestion that they will. Not only in the Old Testament, but in this human nature of ours it is written, "It is not good for man to be alone."

Did space permit much more might well be quoted from this eloquent and able answer to an important question,—an answer for those who take the words of a book and

the usages of an old church as their guide. The large and growing company of the outside world who seek first the light within, and take more counsel with heart and mind than with book or creed, have already settled this question. Not only among Spiritualists but among so-called liberal Christians, do women preach, with or without formal license, and their words are rich in benefit and blessing. It is not the least of blessings that the Spiritualist movement has brought to the world, that always, without argument but by some divine intuition or heavenly guidance, woman has been welcome and free to prophesy and to exercise her spiritual gifts. If Miss Willard can open the pulpits of the orthodox sects for her sisters, it is to be hoped that good many come, that not only may be lifted above creed, but that, to quote the motto of Lucetta Mott, an honored preacher among Friends, "Truth for authority, not authority for truth," may also be upheld.

Another grave question comes up, and it would be very interesting to see Miss Willard put heart and mind into an answer to it: Would women bring more conscience and moral courage, less of that "fear of man which bringeth a snare," into the pulpit than is found there now? Would women, not half believing Bible infallibility or trinity, or vicarious atonement, or eternal punishment, preach as though they believed them, or be silent as to their doubts, as men in pulpits too often are?

Would women who believe in the depth of their souls, who know from precious experience of the real presence of those we misname the dead, be silent on that great matter—that they might creep into some pulpit with their weak-souled brethren? Would women, with higher courage and deeper faith than men, affirm and proclaim what truth might be revealed to them, rather than be dumb servants of an outworn creed and stay in a popular pulpit?

Will women carry into the pulpit the sectarian intolerance and narrowness which sometimes marks and mars the work of the W. C. T. U.? Will they, by their intensity of feeling, make that intolerance even worse in the pulpit than it now is? Or will the effort and argument put forth to gain that liberty of prophesy which they justly claim, broaden their thought and charity and give them well balanced judgment while it makes their spiritual perceptions more clear?

Without a gain in sincerity and moral courage alike the rest is but "sounding brass and tinkling cymbal." Women had better keep out of pulpits forever, than enter them as slaves.

Honoring this gifted woman for her many good words and works, seeing much sound philosophy in her argument, and sharing in much of her buoyant hope, this closing word touching the supreme importance of sincerity and moral courage in the coming woman preacher—for she is coming—may well be said, as it is, in good faith and good feeling.

The Starving Man's Necessities—Laws of Property.

In reply to some recent strictures by the *London Times* on recent utterances of his, Cardinal Manning wrote in the *Fortnightly Review*:

"I answer that the obligation to feed the hungry springs from the natural right of every man to life and to the food necessary for the sustenance of life. So strict is this natural right that it prevails over all positive laws of property. Necessity has no law and a starving man has a natural right to his neighbor's bread."

The *New York Times* pronounces this statement novel and revolutionary.

The *Chicago Times* sent out a circular to the clergy of this city asking for an expression of opinion as to the correctness of Cardinal Manning's position. The questions propounded were whether:

1. The cardinal's position is justified by the higher law?

2. Would the recognition of such a right by the statute be wholesome?

Rev. W. E. McLaren, Bishop of Chicago, thinks that the essential idea of Cardinal Manning's position is incontestable. "Theft or the breach of the rights of another in his property is ordinarily a crime; but circumstances may arise which render theft a duty."

Rev. Calvin S. Blackwell of the "Central Church of Christ" thinks the cardinal's position is sustained by the "higher law," which he defines as "the spirit of the Holy Scriptures." "Christ," he says, "taught this law when, with his disciple, he walked through the field, and simply to satisfy hunger, plucked the ripe heads of wheat which bent across his pathway."

Rev. H. W. Thomas says, "If any man will not work, neither shall he eat; and any effort to reverse this law, and by the authority of a statute to give one the unearned right to the property of another, would make civilized society impossible."

Rev. John H. Barrows, Presbyterian, says that he can "imagine a case where a starving man would be justified in taking his neighbor's bread; but such an exceptional and imaginary case could not be wisely or rightly recognized by statute."

Rev. David Utter, Unitarian, says, "If a starving man has a right to bread wherever he can find it, and however he can obtain it, it is only because his starvation is brought about in an exceptional, and naturally inevitable way." He is opposed to any change in our laws "looking toward the recognition of the rights of laziness."

Rev. F. A. Noble, Congregationalist, answers both the questions in the negative, but does not think that the rich "ought to stand by and see the poor starve."

Rabbi Hirsch says that the utterances of the Cardinal "do honor to his nobleness,"

but that his position as stated is not justified by the higher law. "Had he said that society is bound to so shape institutions and make such provisions as to render it impossible for any sober good man to suffer for want of bread, none could object to his position. The recognition of such a right [that of a starving man to his neighbor's bread] by the statute would not be wholesome."

Rev. John Coleman Adams, Universalist, expresses his views thus: "If the Cardinal meant to say that my starving brother has claims to my bread he says what no Christian man would wish to deny. But if he meant to say that my starving brother ought take my bread without my consent, he says what no believer in the eighth commandment would admit."

Rev. Samuel Fallows, Bishop, Reformed Episcopal Church, believes that Cardinal Manning's position is fully justified by the higher law. "I also believe that the recognition of such a right by the statute would be wholesome with the proper limitations and safeguards."

Rev. William Fawcett, Methodist, says, "Neither the higher law nor Blackstone exempts the starving man." "The starving man has a right to his neighbor's bread, and his neighbor is under obligation to recognize that right, but the starving man has no right, either by the higher law or of any other law, to steal his neighbor's bread."

Rev. David Swing says that Cardinal Manning's idea "has all the appearance of being a false and injurious notion. The doctrine hitherto has been: Better die than steal the bread of a neighbor, for the neighbor has a right to his bread and his life."

Rev. George C. Lorimer replies, "In my judgment his [Cardinal Manning's] position is unsound religiously and philosophically, and unsafe ethically and practically."

Rev. H. W. Bolton, Methodist, says of the position: "It is to my mind contrary to the letter and spirit of the higher law, and would be most unwholesome and dangerous if recognized by the statutes."

We have here a strong medley of opinions from men whose business it is to study and preach "the higher law," as given in what is, it is claimed, a special divine revelation designed to supplement human reason and the manifestation of God's will as expressed in the natural world. The JOURNAL cannot comment on each of these opinions, nor is it important to do so. Some of them seem to have been written with the fear of the rich pewholder in mind. A number of the writers evidently do not understand the Cardinal's real position while some of them seem disinclined to touch the real point in the discussion. The expressions of Revs. Thomas and Swing are hardly worthy of them or the subject. It is to be regretted that Rabbi Hirsch did not state what "the higher law" is. Mr. Adams should have explained how a "starving brother" can have a just claim to his bread without the right to enforce it. Mr. Fawcett, too, should have explained how a "starving man can have a right to his neighbor's bread and his neighbor is under obligation to recognize that right," and yet the starving man has no right to take that bread without his neighbor's consent.

The position that a man who is starving, and who cannot obtain food by working or begging, has the right to take from his neighbor sufficient to relieve immediate necessities, is a position neither new nor novel. That the right of a starving man to his neighbor's bread is held by Cardinal Manning with these limitations there can be no reasonable doubt. This is not his position merely; it is a maxim in all the works of the great Catholic writers on theology and morals. It is extreme in exceptional cases, such as sometimes occur, although but rarely in civilized communities, that these writers say, "all things are common."

Catholic theologians lay it down as a fundamental principle that man owns nothing absolutely, that all things, even man himself, belong to God, and that lands and earthly possessions are God's bounties, for their use of which men must give an account. If a fellow-being is in distress and we know his conditions and can help him, it is our duty to do so. If he is starving and we have food beyond what is required by our own necessities, a portion of it is his by right, and if we refuse it to him he may justly take it. He does not thereby become a sinner for claiming his right, but we become misers in the sight of God for selfishly withholding from him what our abundance and his condition make his, in the same sense in which it was before under different circumstances, ours. Such is the Catholic view of the subject.

The sentiment expressed by Cardinal Manning is not peculiar to Catholic writers. It has been taught by philosophers for centuries, and it has been more or less recognized in ancient and modern systems of legislation. Moses made a clear distinction between theft and taking from a neighbor sufficient of the earth's products to supply immediate necessities, although all the land was held by individual owners.

The right of a starving man to take bread from his well-to-do neighbor without the latter's consent even, when he cannot otherwise supply his absolute necessities, springs from the natural right to life, which certainly prevails over not only all positive laws of property but over all positive laws for protecting life. A man assailed under circumstances that give these laws for the protection of life no opportunity to serve him, may strike down his assailant with impunity. "Self-preservation is the first law of nature." This is as true when life is in danger from starvation as when it is threatened by the

knife of the assassin. The right of a man to food in his possession beyond what he requires ceases in the presence of a famished person's necessity. The State recognizing the truth of this proposition takes money enough from the pockets of its self-supporting citizens to save from starvation such as must have aid or die—aged poor, orphans, idiots, lunatics, etc. The State further takes money from its citizens to clothe paupers and make them comfortable while they live. The right then of any individual to his property is not so absolute that no condition can nullify or impair it; and the condition of a starving brother is certainly sufficient to impair the right to so much of his property as may be necessary to prevent his death by starvation.

Undoubtedly the first obligation springing from the natural right to life, is the obligation of every man, who is able, to support himself. They who can do this, and fail to do it, have, of course, no right to their neighbor's bread to prevent starvation. Such persons should be made to work, if they persist in living, and if they take food from their neighbor's bread-basket, should be punished for theft. It is only the starving man unable to get food by working or by begging, who has the right to take from his neighbor, and this right is limited to taking only so much food as immediate necessities demand.

Whether this right be recognized by statute may not be of much importance. It is already recognized practically in our courts and by the people, the common people who know nothing about abstract theories of ethics or hair-splitting distinctions between different kinds of rights. It is founded upon common sense, humanity and the world's experience, and may be fearlessly asserted in the face of both the rich and the poor and of the Christian, Pagan, Jew and Infidel. Cardinal Manning's statement as to the right of the starving man, with such limitation and restriction as he evidently had in mind when he wrote it, the JOURNAL believes is sound and will bear the closest scrutiny.

There is no great author whose name carries with it weight and authority among thinkers of every class, more frequently quoted by anarchists than John Stuart Mill. His writings on political and social economy are marked by profound thought, comprehensive judgment and the broadest sympathy with the working classes in whom he felt the deepest interest. His essay on Liberty is one of the boldest pleas for liberty of speech and action ever written. He believed in the fullest freedom of discussion of every subject compatible with social order and individual rights. He believed that the victories of peace are far more glorious than those of war, and these victories he maintained could be secured only by the freest discussion in the press and on the platform of all disputed questions. Detached from their legitimate connection, some sentences from his writings, as used, have helped to strengthen teachers of anarchism in their assaults upon our social system and in their advocacy of violent methods for inaugurating and effecting the "social revolution;" yet this great writer on philosophic, social and economic subjects, recognized as clearly as any man, the rightful limits of freedom of speech and publication. The following extract from his works is to the point: "An opinion that corn-dealers are starvers of the poor, and that private property is robbery, ought to be unmolested when simply circulated through the press, but may justly incur punishment when delivered orally to an excited mob assembled before the house of a corn-dealer, or when handled about among the same mob in the form of a placard. Acts of whatever kind which, without justifiable cause, do harm to others, may be, and in the more important cases absolutely require to be, controlled by the unfavorable sentiments, and, when needful, by the active interference of mankind." This passage from a thinker of most radical, social and religious views, of the calmest judgment and deepest interest in all reformatory movements is commended to the attention of all who quote Mill in favor of the right of speech inciting to violence.

GENERAL ITEMS.

Mr. and Mrs. Bundy are at Bloomington this week, attending the Annual Meeting of the Illinois Press Association.

Mr. B. F. Underwood, lectured at La Salle, Illinois, last Sunday, to a large audience.

The yearly meeting of the State Association of Spiritualists of Michigan will be held at Grand Rapids, Mich., February 24th, 25th and 26th.

Cassell & Co., publishers, New York, announce that they are about to locate permanently in the spacious building, numbers 104 and 106, Fourth Avenue, New York, where they will be pleased to see their patrons.

Hon. A. B. Richmond's new book reviewing the Seybert Commissioners' Report on the phenomena of Spiritualism is now on sale at the JOURNAL office. Price, \$1.25. See advertisement for more complete description.

Girard's Will and Girard College Theology is the title of a book just from the press and from the pen of R. B. Westbrook, D. D., LL. D. Price, \$1.00. This is a book that will no doubt interest very many of the JOURNAL's readers.

Mrs. Mary V. Priest began her eighth course of lectures on mental healing, in Cleveland, on Monday last, to a large class of exceptionally intelligent people, drawn from among the best known residents of that progressive city.

Dr. Leon Priest whose success as a healer is giving him wide repute and practice, has been called to Birmingham, Alabama, where twenty-six patients await his arrival.

Dr. J. K. Bailey spoke, by invitation, in the parlors of the Leland Hotel, Springfield, Ill., New Year's day; at Buffalo, N. Y., Jan. 8th. For further engagements address Dr. Bailey at Box 123, Scranton, Pa.

"Lucifer" for December has been received at this office, and has a varied table of contents. Madame Blavatsky and Mabel Collins are editors, and intend that this monthly shall stand in the foremost ranks of the periodicals on Theosophy and Occultism. We can also supply the November number; price, 35 cents.

The speakers for Lake Pleasant Camp this year so far as selected are, A. H. Bailey; E. A. Tisdale; Mrs. Fannie Davis Smith; J. Clegg Wright; Charles Dawbarn; J. Frank Baxter; Mrs. Amanda Spence, and Lyman C. Howe. There are five more lecturers to arrange for. It is planned to have a fine entertainment on July 4th with an oration by some one of national repute. There will also be services on two Sundays in July. Every thing seems to indicate a prosperous year for the camp.

A pupil in one of the public schools of this city, compiled recently in the following manner with a request to write a composition on the subject of a physiological lecture to which the school had just listened: "The human body is made up of the head, thorax and the abdomen. The head contains the brains when there is any. The thorax contains the heart and lungs. The abdomen contains the bowels, of which there are five, A, E, I, O, U, and sometimes W and Y.—Philadelphia Item.

Lee & Shepard of Boston, have issued a volume of poems by the late David A. Wasson, some of which were contributed by the author to periodicals, and others left by him in manuscript. Mr. Wasson was often urged by his friends to publish his poems, but during the last year of his life he suffered from a painful disease and was unequal to the task which, in his will, he confided to his friend, Mrs. Ednah D. Cheney. The work has been done in a manner that must be very gratifying to the many friends and admirers of Mr. Wasson, who was not only a deep thinker and an admirable prose writer, but as this collection shows, a true poet imbued with the spirit of the artist.

All Brownwood, Tex., is trying to solve how Marshal W. A. Butler's four-months-old baby came to be drowned in the cistern. The last the parents knew of the child it was sleeping in the bed with them at three o'clock. Between the bed and the cistern were two closed doors, and over the cistern was a heavy top. The water bucket had also to be lifted out before there was room for the child's body. Both the cistern top and the water bucket were in place this morning. The only explanation of the drowning that the parents can offer is that one of them, while in a somnambulistic state, had lifted the baby from the bed and put it into the cistern. It was their first child, and they were greatly attached to it.

A. L. Coverdale writes as follows with reference to establishing a Spiritualist Library in this city: "I believe that, of all the wants of Spiritualism, this is the most necessary. Are there not Spiritualists interested enough to assist in the founding of one in this great city? Here is our suggestion: The Young Peoples' Progressive Society will on March 30th, give an anniversary entertainment,—the proceeds to be devoted to the purchase of books, etc., pertaining to the spiritual philosophy. Now let us see if this can not be made a success. If we want Spiritualism to flourish and have its adherents stand by it, and the world respect and honor it, we must open our hearts and pocket-books, and work for that which will be most beneficial to humanity in general." Mr Coverdale's suggestion is a good one.

A dispatch from Michigan city, Ind. under date of Jan. 28, says, "The small town of New Buffalo, just over the Indiana line, has been wrought up for several days over a supposed trance case. Last Wednesday an aged German woman, living with the family of Jacob Baker, died, or was supposed to have died. The funeral was set for yesterday, and when the undertaker from this city with his hearse reached the house he found the household in confusion. The body was still warm; it certainly was limp, and in spite of the doctor's positive assertion that death had ensued the people refused to permit the services to proceed. They determined to postpone the funeral until Sunday afternoon, and the minister and people were dismissed."

Celia writes as follows in reference to the Young Peoples' Progressive Society:

"Mrs. M. F. Ahrens addressed the Young Peoples' Progressive Society last Sunday evening. "Spirit Voices" was the interesting subject, which was presented lucidly and eloquently. Mrs. Ahrens is a medium of wonderful ability, her gift of illustration and power of speech makes her a grand power in the ranks of Spiritualism. Quite a good sized audience was present and listened attentively throughout the discourse. Miss Luella Langel rendered some beautiful vocal selections. Judge Tiffany, who has been ill during the past week, will lecture next Sunday evening. This will probably be the Judge's last lesson on Christian Philosophy. The course has been very interesting and profitable to us all, and we extend our warmest thanks to him. Friday evening the society will give a social ball, and two weeks from that date their First Masquerade Ball."

Voices from the People.

AND
INFORMATION ON VARIOUS SUBJECTS

The Poet John W. Storrs.

To the Editor of the Religio-Philosophical Journal:

I send you a copy of a poem written a few years ago by Mr. John W. Storrs, who has recently passed to the life immortal. He was associate editor of *The Sentinel*, a paper published in Birmingham, Conn. He espoused the cause of Spiritualism when it was first presented to the public; being naturally skeptical he could not subscribe to the creeds and dogmas of the popular religions of the day, therefore Spiritualism came to him as it has to thousands of others, a great light in a dark and mysterious world. Two verses from another of his poems will suffice to give a clear insight into the real character of his belief:

"Far above the clouds and darkness, lo, the azure depths expand,
Till I stand in conscious selfhood close upon the border land,
Where the pulse of the eternal throbs upon the pregnant air,
And I hear the sounding anthems that forever echo there.

"Thus I walk amid the darkness, yet by faith I boldly tread,
Fearing nothing, asking nothing so that I am safely led,
Thou life, oh, loving Father! I cling to Thee alone,
And I'll trust death's lifting shadows to reveal the great unknown."

The spirit of his poems always reminds me of Whitier; the same breadth of purity and love for humanity pervades them and there is also a similarity of expression. Some years ago he wrote these lines as an inscription to his memory:

"What shall you say of me? This if you can,
That he loved like a child, and he lived like a man,
That with head that was banded, he reverent stood
In the presence of all that he knew to be good;
That he strove as he might with pen and with tongue,
To cherish the right and to banish the wrong;
That the world was to him as he went on his way,
As the bud to the flower, as the dawn to the day,
That he knew was to come, 'E'en say if you can
That he labored and prayed for the crowning of man
As king of himself; that the God that he knew
Was the God of the many as well as the few—
The Father of all. Write, then, if you must,
Of the errors that came with the clay and the dust;
But add—as you may perhaps—to the verse,
For his having lived in it, the world was no worse."

—HENRY J. NEWTON.

My Creed.

(TO ONE WHO WILL UNDERSTAND).

If you call me "unbeliever" and proclaim me in the wrong,
I may grant you, yet shall tell you that the burthen of my song
Only asks the right to reason, of the soundness of the bark
And the knowledge of its pilot, ere we sail into the dark.

I shall answer, I shall tell you—unbeliever that I am—
That I only seek to battle with the shoddy and the sham;
If I tear the gaudy roses from the harlot's cheek away,
It is that the unsuspecting never more be led astray.

I shall answer, and shall tell you that there yet may be a doubt,
If I'm quite the "unbeliever" that you fain would make me out;
For I hold to all that's noble, all that's gentle, all that's good—
God and angels—Love's evangel—and a common brotherhood.

I believe in gentle living—tender dealing with our kind—
Holding all men in communion though to idols they be joined,
That until shall lift the shadows that enshroud our mortal eyes,
We should never judge the motive that behind the action lies.

I believe in earnest labor for salvation; faith alone
Only sends us empty handed, up before the harvest throne,
Like a horde of baggers, crying, sheaves we have not
Laid, Lord, but see
In our hands are our credentials, showing how we trusted Thee.

Better, far, with manly spirit, take one single grain of wheat,
Gained by earnest, honest labor, and go lay it at His feet;
Saying "Lord, it is as nothing—and we would that it were more—"
Yet the field,—but Lord Thou knowest of the harvest that it bore."

I believe—and who gainsays it?—that one Father guideth all,
So that whomever He holdeth, in the end can never fall;
For His hand were but as human, could it save not if it would,
And below, indeed, the human, if it would not if it could.

Adam's sin,—the blood atonement; endless fire for sinful men!
On the throne a God of vengeance!—take them, brother, if you can;
But for me—and for me only—I must raise the candid doubt,
Whether here and there a dogma must not soon be stepping out?

For the ages level upward, step by step, and stage by stage—
Each stepstone a new departure for some higher building age!
Yet however high uprising, still the temple cannot stand,
If it be not firmly anchored to the rock beneath the sand.

Lo! the midnight tempest cometh! and the builders with alarm,
Hear the voice of mighty waters—see the arrows of the storm—
Yet, unharmed the fabric standeth in the purple morning grand!
If unto the Rock of Ages it is anchored 'neath the sand.

So I answer and I tell you, that there yet may be a doubt
If I'm quite the "unbeliever" that you fain would make me out—
Since I hold to all that's gentle; all that's noble! all that's good!
God and angels—Love's evangel—and a common brotherhood.

Birmingham, Conn., 1879. JOHN W. STORRS.

Politeness is an easy virtue; costly little, and has great purchasing power.—*Dr. Alcott.*
Fine manners are like personal beauty—a letter of credit everywhere.—*Dr. Bartol.*

It is far more easy to acquire a fortune like a knave, than to expend it like a gentleman.—*Colton.*
Woman is the Sunday of man. Not his repose only, but his joy. She is the salt of his life.—*Michel.*

It is worth a thousand pounds a year to have the habit of looking on the bright side of things.—*Dr. Johnson.*

Look up, and not down; look forward, and not back; look out and not in; and then lend a hand.—*Edward E. Hale.*

Learning maketh young men temperate, is the comfort of old age, standing for wealth with poverty, and serving as an ornament to riches.—*Cicero.*
Where there is abuse, there ought to be clamor; because it is better to have our slumbers broken by the fire-bell than to perish amid flames in our bed.—*Lord Brougham.*

HAVERHILL AND VICINITY.

First Spiritualist Society.

To the Editor of the Religio-Philosophical Journal:

Miss Jennie B. Hagan spoke for the First Spiritualist Society in Unity Hall at 2 and 7 P. M. The subject for the 2 P. M. lecture was: "The Power and Permanence of Ideas." The speaker gave a clear and logical elucidation of the power of ideas. After being once impressed upon the human mind, they will have their effect, either for good or evil, in all succeeding generations. After tracing the facts of nations, kingdoms, men and things through past ages, as demonstrated in history, and their effects upon the succeeding nations and people, she came down to the present day and referred to the all-important question of so forming the ideas of the present that their influence shall be for the lasting good of those that follow. Two subjects were handed up for poems:

"John G. Whittier—his Practical Work; his Love for Humanity; the Man, the Work, the Good."
"Home and its Influence on Earth."

Both subjects were very appropriately considered and drew forth marked approbation from the audience. The description in verse of the life work of Mr. Whittier, as he sent forth the beautiful yet simple poems of brooklet, flower and verdure, as well as those master thoughts for the freedom of humanity, was listened to in almost breathless silence, was also her description of two classes of homes: The one of a place where hate, envy and malice transform all that might be called home into a pandemonium or hell; the other where two souls meet whose loves are one, making heaven a possibility on earth.

At 7 P. M. the exercises were opened by the Home Orchestra of Bradford, Miss Jessie M. Little, leader, rendering several beautiful selections upon their violin, with piano accompaniment, after which Miss Hagan gave short and appropriate answers to the following questions handed up from the audience, giving unbounded satisfaction to the questioners.

"Was God's special providence in the late railroad accident, or was it a part of the great natural law?"

She said the first impulse would be to laugh at the question, yet there is another side to it. While the best evidence yet obtained of the cause of a broken wheel, yet we had every reason to be thankful for the safe conduct of the millions that have been transported from Maine to Massachusetts on one of the very best made, best appointed, and best conducted railroads in the United States, where all connections with it, from the humblest wage-worker to its chief executive, have seemed to act as though they felt their part in the great responsibility that was in their respective departments. A broken natural law has its sure penalty in store every time; there is no special providence connected with it in any form, and the sooner we all learn this the better it will be for all concerned.

"Do animals live again?"

The substance of the answer was no; they do not live again; a life once begun can never have an end; there is no death.

"The probability of a future life."

To the speaker, guess work as to the probabilities of the weather might possibly be in order, but the facts in nature and the demonstrable facts in modern Spiritualism have settled the question of a life beyond the grave.

The three following questions were used in a group for a poem:

"Is material life worth living among the most indigent of the day?"

"Is ambition a vice or a virtue?"

First seek ye the kingdom of heaven and all other things shall be added unto you.

The three following were also used in a group in verse:

"Can any circumstance justify a departure from truth?"

"Faith."

"Charity."

The description in verse of our conception of eternal truth showed to us that what may be real facts to-day, we may find to be a lie to-morrow; also our evasion of the truth as we understand it, in thought, word or facial expression, too often proves us to be telling something apart from accepted truth. The lines in our faces tell the truth when little we expect them. Faith and charity in connection with truth were beautifully portrayed in verse.

Haverhill, Mass. W. W. CURRIER.

Slow Progress.

To the Editor of the Religio-Philosophical Journal:

As a life long reformer and a Spiritualist for fifty years in my younger days I used to fret greatly at the many reforms I conceived necessary in order to bring the civilized world into a more happy and tranquil state; but now when I take a retrospective glance at the folly of my uneasiness I can hardly help smiling.

I am inclined to think that the world at large has been going on just as well as a compliance with the laws of an inconceivable God and the effect of circumstances permitted, bad as at times they have been.

Man has ever been known as a restless being. His life seems to be taken up in getting into trouble and getting out again; or, as a friend remarked, getting into and out of scrapes.

He is actuated by a vast variety of impulses, which keep him in a continual warfare with himself or his neighbors, and a struggle for mastery is ever going on; and the greater the ignorance of himself, the greater the contention. Hence we find cruel and bloody wars ever existent since the first note of history,—a disposition to force compliance with some popular whim or form of government.

The above remarks indicate how little should be expected from any sudden reformation, inasmuch as so many departments of life are to be disturbed; and yet within the space of the present century how many wonders have been unfolded. At the age of eighty-six I am willing to drift with the current of time and cease fretting that my neighbor don't exactly see things as I see them.

In the brief period of my existence I have witnessed wonderful advancement and changes of thought, and the daring ideas that are now fearlessly advanced, in former days would doubtless have been condemned as the ravings of the fiery faggot, and Mr. J. C. Bundy as an alder and abettor would have felt the doubtful pleasures of the "thumb-screw," and for Elison and Kate Fox there could be no hope.

Times have changed and the world is for the better, and now wonders are the order of the day, and we fearlessly ejaculate, "Well, what next?"

Evidently the reign of superstition is fast dying out, and the only remaining shelter it has is bigotry. Bigotry is the grand shelter, alike for the theologian and the pseudo-scientist. Spiritualism in its iniquitous and silent way is opening up our conception to the vastness of creation. Now, instead of worshipping one great personal God with human passions and attributes, who can be pleased or offended, and our shuddering at a devil who is supposed to be constantly misleading us, weak and impressionable beings, by our daring researches what have we found?

Whatever may be the make-up of man, he is controlled by unchangeable, inflexible law, like everything else animate or inanimate, from the highest globe in the stellar heavens to the minutest conceivable atom of earth. All these formations are ever acted upon by two forces which may be known as attraction and repulsion, and nothing can exist without these negative and positive qualities.

It was natural in the extreme ignorance of man that these two ever operative active elements should be characterized and given a personality,—God and the devil. But, alas! our old "Mumbo Jumbo," the devil, makes but a sorry figure when danced out in electric light of the present century!

The question now arises with thinkers, "Is it possible that our talented, learned, fashionable, and high salaried clergy are ignorant of these scientific facts? Ignorant of the absurdity, yes, wickedness of praying for impossibilities? Do they really think that the laws of the universe can be disturbed in their boundless course to mitigate the penalties of our ignorance or follies? By no means. Think not so meanly of them as a body. They know to whom they are talking, and they justify themselves on the ground of expediency and respect for time-honored usages."

It is homage paid by the priesthood, to that ever dominant religious element in human nature, which in its most empty form of administration, perhaps, is far preferable to the cold, bald, unromantic, hopelessness of atheism.

Brooklyn, E. D., N. Y. DAVID BRUCE.

KNOCKING DOWN THE IDOLS.

Pentecost's Remarkable Sermon in a Brooklyn Theatre.

To the Editor of the Religio-Philosophical Journal:

Hugh O. Pentecost, minister, recently of the Bellevue Avenue Congregational Church in Newark, preached lately in the Criterion Theatre in Brooklyn. The stage was set to a parlor scene, and a piano and cornet furnished the music for singing by the congregation. Mr. Pentecost briefly sketched the history of his connection with the Newark church.

"I refused to be tamed," he said, "by the board of trustees or by the board of deacons, and I hope an ex-minister will be found who will be more easily tamed than I was. I have no notion of establishing a church. My idea is that there are as many churches as there should be in the United States. I feel that there are religiously inclined people who are not inside of the church, but who have a religion of their own, and who would be benefited by a church with no formal creed. Church members, however, will be welcomed with their creeds. Furthermore, if I feel like making an extemporaneous prayer on Sunday morning, I shall do so, and if I don't feel like it I won't do so. A prayer of some sort will be printed on the order of service. One of the things I object to is that at 11 o'clock on every Sunday morning a pastor has to get up and pray whether he feels like it or not. This is a single byrant in the conduct of Jesus Christ for his position. The truth that Jesus taught is not taught in the Christian churches, and a man who tries to teach it as he taught it has to get out of the church. [Applause.] In my Newark congregation

I WAS WARNED

not to let the congregation applaud, even with their hands, at the time the sermon was preached, but here, if you want me to stay and preach to you, you may express your approbation in any way to which you are accustomed. If you are a Methodist, I shall expect you to say 'Amen' or 'Hallelujah.'

"An old legend in the Koran," Mr. Pentecost continued, "relates that Abraham's father was an image maker, and that one day Abraham broke all the little images in the shop and then put the hammer into the hand of the biggest image. He told his father that the big images had broken the little ones, and his father said: 'It is impossible. They can neither see nor move.' Abraham replied: 'Then they are no gods.' It was Abraham's departure from an old to a new creed. He showed that he was a religious rationalist. That, in a word, is all that I want you to be. There are no mysterious secrets, and you must not believe any one who tells you thus far shall thou think and no further. It makes no difference whether 200 or 300 bishops got together and said so or not. [Applause.] Every honest, earnest man demands a religion which satisfies his reason. Think and believe for yourselves. Consider well what you believe before you believe, so that when you believe you will know why you believe. In the Roman Catholic church the Virgin Mary is considered sinless. Study it, if you are a Roman Catholic, and come to the reasonable belief in it; but if you believe it because the church says it's true, then it is superstition in you to believe it. Similarly, if you believe in the trinity, be able to tell why you believe in it. I don't. [Applause.] I can't see how three times one is three and three times one is one at the same time.

Some people believe that all the creeds in the Roman Catholic church are superstitions, but I know better. I know a man who is a gentoo, and who is pretty well off in this world's good, and who believes every word the Roman Catholic church teaches, and is able to give a reason for his belief. He is one of the most intelligent men I ever met. He kneels in the cathedral beside the poorest beggar. He is reasonable in his religion, and his spiritual development increases in consequence from day to day. Be skeptical in order to know something by study and inquiry. The most intensely spiritual men are those who dare to be skeptics.

"I like independent thinkers like Col. Robert G. Ingersoll [applause], who is supposed to be such a monster by many people. I think I have read every word ever printed that was uttered by Col. Ingersoll on religious matters, and I think he has spoken as much truth as any man I know of, yet with all his rhetoric his courage and his eloquence, he has not said half of the people I make them better. He has done much to break down superstition, yet he has not persuaded men to live lives of personal purity and earnestness. It is mine to tell you to be as good as Jesus Christ was. The doctrine of the brotherhood of man is dead in the churches. I mean the church as an institution. The church recognizes the aristocracy of money and of birth. It caters to wealth and culture and distinction. The work that the church is doing will, if it is persevered in, break down the notion of the brotherhood of man, and some fine morning some man will run a blue pencil through the Declaration of Independence. Already we have college professors who declare that all men are not created equal."

Mr. Pentecost's admirers among the Anti-Poverty and Henry George societies and clubs of this city are about to build a church for him. Meanwhile he will preach in the theatre Sunday afternoons, being engaged in similar work at Newark in the morning and in New York in the evening.

Hoosiers Haunted—Strange Manifestations.

There are strange and unearthly doings in the house of Mrs. Dell Freeman, on 1st street, Vincennes, Ind., and visions of the dead and unnatural nocturnal visitations that put a shudder on the Bangoo and the solemn visitations of the king of Denmark. The story of these ghostly appearances has just been made public, although it has for some time been known to the police.

Mrs. Freeman does not believe in Spiritualism and has no faith in ghosts, and she is loath to talk of the manifestations which have disturbed her peace and the peace of her family. Yet when interrogated to-day she admitted that she had been regaled at night and at day with mysterious sounds, music from invisible musicians, the opening and shutting of doors, and sight of visions, and she said the best, have little right to be parading in her house at unreasonable hours in the habit of the living but with the scent of the tomb about them.

DISAPPEARED LIKE A PUFF OF SMOKE.

Mrs. Freeman was led to tell the story of her haunted house, and from her it was learned that one day a tall, slim man was discovered in her cellar. She sent a man to watch the figure, who followed it out and watched it for a long time until it vanished like a puff of smoke. At another time a man came from behind a book-case and glared at the inmates of the room, but vanished when some one approached it. The object never talks, but makes unearthly sounds, as if in fearful distress.

"It is not due to excited imagination," Mrs. Freeman insists, "to fear, or anything of the kind. It may be a peculiar illusion, but I can't explain it. I have hidden my eyes in my handkerchief and then removed the covering, only to find the object still in the room. Sometimes it makes a noise like a child crying.

BLUE-FLAME, MUSIC, AND A COFFIN.

"One day all in the house saw a blue flame sweep down from the ceiling. Guitar music has often been heard in these rooms issuing from nothing. The clock there took a spell one night and played 'Home Sweet Home' and 'In the Sweet By and By.' Others heard it besides myself. The book-case doors came softly open and closed again without any apparent aid; this was repeated three successive times.

"One night a black velvet coffin without a lid was stealthily borne through the room between two supporters, but, from their hideous shapes, I could not make them out. In the coffin could be plainly seen a dark-faced man. Scenes like that almost struck us dumb. We are most disturbed in the morning between 4 and 5 o'clock."

A TAIN OF BLOOD.

Several years ago a man was murdered in the house, but Mrs. Freeman will not believe that the crime has anything to do with the manifestations; but if there is any truth in old superstitions there perhaps explains the phenomena better than anything else can. Blood or something resembling blood has often been seen dripping from the ceiling. Mrs. Freeman thinks that perhaps some adept at legerdemain is trying to scare her out of the house. She will summon detectives to her assistance and make a thorough investigation. The house in which she lives is 100 years old. It was once a very fine residence.—*Chicago News.*

An Italian nobleman and his American wife have opened a fashionable boarding-house in Florence.

Spiritualism or Witchcraft, Which?

To the Editor of the Religio-Philosophical Journal:

As I look in the past, memory brings up many things of early days; among the rest is what my mother often related to me, of what she regarded as witchcraft. I have thought it might be possible that I inherited a little of the mediumistic gift that I have from my ancestors. My mother was a truthful woman, one that all could trust. This is the story she has often told me. She said: "I was sixteen years old when father took me to visit an uncle in Newburyport, a day's drive from where we lived. It was in the winter of 1808-9. We got to my uncle's Saturday night, and after we had supper, all gathered around the old-fashioned fireplace to enjoy a chat and visit. Our uncle had a large family of boys and girls; one girl of my age was called Polly. She was near me, and all at once a strange noise was heard. One said, 'They are at it again.'"

"What," said my uncle, "we have strange things happen here. In the next room we can't keep a bed made up, and things are in awful commotion many times. We call it witches."

"My father said, 'I think if you keep the children out of the room you will have no trouble.'"

"We went into the room and found things in an untidy condition, the bed all disordered, and chairs overturned. All the things were put to rights, and the door was locked and the key given to father, and all were again seated around the old fire. Soon another noise was heard, and all got up to see what was done. Father opened the door, and what a sight met our eyes. The bed was all torn to pieces. The pillows were partly dragged up the chimney, and the blue coverlid was no where to be found. There was a pane of glass broken in one corner about three inches, but no coverlid could get out of that. The window was fastened down, but looking out in the moonlight, there was the coverlid spread out on the snow, and not a track to be seen anywhere about it, as it was back of the house, in or near the orchard.

"We were all frightened and a little mystified, but the next day was Sunday, and all were up early, for all went to church. But Polly, going out, soon came in with a white face.

"What is the matter, Polly," asked my uncle. "The witches won't let you go."

"She said if I saw woman out by the pear tree, and she whirled all into nothing."

"Then Polly looked for her shoes to get ready for meeting, but they could not be found, so she had to stay at home. Coming home some one happened to look up on the ridgepole of the old barn, and there set Polly's shoes. How they got there none could tell."

That is the story mother told me. After I got interested in the spiritual phenomena and philosophy, I told my mother something that had happened to me. The answer was, "Oh, it is witch work."

My mother's maiden name was Woodman, and I find that some of her relatives in Newburyport are noted mediums, one a lecturer for some years, Jabez Woodman. By this I perceive that the law of spirit return is not confined to our day, for wonderful things were done eighty years or more ago. How they did persecute the mediums just before that time, putting them to death. But now we know what the manifestations are, and if some spirit return and do some things on a quiet, as we think, right, we don't kill the medium, but try and find out what is wanted, and rectify it if we can. My mother has been in spirit life many years and she has returned to me, and I have seen her as plainly as I see anything; but she was as white as the snow, both in face and garment, and I am thankful she does not frighten me in the least. I shall join her in the "sweet by and by."

The Inspirational Drawings of J. Gurner Fisher.

To the Editor of the Religio-Philosophical Journal:

Two articles have appeared in the columns of your paper, relating to the inspirational drawings of J. Gurner Fisher, of Grand Rapids, Mich.—the first in last May, by Mr. G. B. Stebbins, who saw him draw several pictures, while perfectly blindfolded; the second by Mr. Healy, in a late number.

As I have had the opportunity of observing the development of Mr. Fisher from the first, and as the first 100 or 200 pictures were drawn in my studio, I think I can add some points of interest to what has already been written in regard to his wonderful development.

About fifteen months ago, Mr. Fisher, myself and some half-dozen others met in the rooms of Mrs. Moulton (a fine medium) for the purpose of developing independent and automatic drawing. We obtained but one independent drawing; but on the first evening Mr. Fisher began to make sketches which showed fine composition, and artistic merit. After two or three circles (which were held in the dark or dim light) this class was abandoned, and Mrs. Moulton, Mr. Fisher and myself gave one-half hour each evening to the development of his remarkable gift.

There is his keen experience with charcoal, and while blindfolded he drew a remarkably strong picture in from one to twenty minutes, often in a few seconds,—many 20 by 24 inches, shaded throughout, representing heads, figures, landscapes, animals, animated battle scenes and grotesque cartoons. Soon he began to sign names of departed artists, such as Corat, Dupre, Daubigny, J. F. M. Rembrandt, Couture, Frans Hals, De Newville, Quattrone, Grimaldi, Rubens, and others which were never run over. More than one hundred pictures have been drawn, and these remarkable phenomena. Once he drew a dozen pictures before an audience of nearly one hundred, with a committee to blindfold him.

The drawing was sometimes set aside, and afterwards retouched. One day a portrait was drawn blindfolded in one-half minute, signed Rubens. Soon after a clairvoyant who knew nothing of these pictures, described a spirit by me, who gave the name of Rubens. The next day she saw the portrait on the wall, and without a moment's hesitation said, "There is the likeness of the one I saw yesterday." The style as well as the hand-writing of these pictures, is recognized by artists who have studied abroad, and by all familiar with their work. For instance, the misty effects of Corat, the fine grouping of cattle by Trayan, and the sad sentiment of Millet are strongly marked. Corat is printed as was his custom, and the J. F. M., so familiar to students of his work, is almost perfect. We often marked a square unknown to him, and he would draw to the line as never run over. More than one hundred pictures have been drawn, and these remarkable phenomena. Once he drew a dozen pictures before an audience of nearly one hundred, with a committee to blindfold him.

In addition to this gift Mr. Fisher has written many letters which have astonished scholars quite as much as the drawings. These letters from friends unseen are beautiful in sentiment and composition,—some encouraging him in his work or giving instruction in regard to it; other poems describing scenes of past experiences; all of lofty sentiment and elegant diction. This writing is also a thing entirely new to him.

Mr. Fisher has been known here for 24 years as a man of unspotted reputation and modest demeanor; a man of fine sentiment and high aspirations, of sensitive and retiring nature. I fully endorse Mr. Healy's recommendation. These pictures are all original works of art.

Mr. Fisher has always been a hard working man, and is still poor, giving ten hours a day to the support of his family, which makes the execution of such drawing still more remarkable.

J. N. PARKES.

W. C. Kingsbury, San Jose, Cal., writes: I feel that I cannot get along without the JOURNAL as it has been one of the main supports that has helped me to keep within halting distance of the car of progress and enabled me to grasp some little of the advanced ideas, as often expressed in it. Your little against frauds, and the uplifting of the pure and good is beginning to produce grand results, and many that opposed your course at first, and for some time, are now willing to acknowledge the correctness of your position.

Judge Stansell, Los Vegas, N. M., writes: There is a little interest manifested in spiritual things and few Spiritualists in this place. It is however a grand field for pioneer work. A good platform speaker or medium could do a noble work here. Good spirits aid you in your battles against error and fraud and your earnest search for truth.

Miss Varina Davis, daughter of Jeff Davis, has an article in the February number of the *North American Review* "Serpent Myths."

Society of Brooklyn (N. Y.) Spiritualists.

To the Editor of the Religio-Philosophical Journal.

During the past three weeks, we have had with us as our speaker and test medium, Mrs. Carrie Thwing. She comes to us with many years' experience as a medium, both for writing, and as "Ichabod's" instrument for not only amusing an audience, but also for giving them such tests as shall convince them of a future life through spirit communication. The lady does not claim to be a speaker in the full sense of the term, but simply opens the service with a simple, conversational, practical talk, for which she draws her illustrations from personal experiences abroad and from that, ever present source for woman,—the home.

Following this, she passes under the unconscious control of "Ichabod," and desires it understood that if anyone in the audience becomes disgusted, they are to blame "the eccentric control rather than herself."

What follows "seems to blend the idea of a child speaking with that of one who purposely mispronounces words for the laughable effect. She began with a desire to make her prayer, and while there were many good strong points in it, we must admit that a more amused audience we have never seen. To some it seemed out of place, irreverent and lacking dignity, but after all it broke down a little more of the old wall between man and God, and brought nearer the idea of the humanity of God and the divinity of man. The prayer again, with its peculiar phraseology must be heard to be appreciated.

January 17th, 1888. W. J. C.

Notes and Extracts on Miscellaneous Subjects.

Breach-of-promise suits are now called "white-mailing attacks."

Ten elephants are about to be taken from New York to Europe. These will be the first elephants to recross the Atlantic.

Editor George W. Child's fame as a philanthropist brings its reward to him in the shape of about 200 begging letters every day.

Mrs. Millicent Fawcett, widow of the blind Postmaster-General of England, talks of coming to this country to deliver a course of lectures.

For the Religio-Philosophical Journal.
The Spirit's Call.

BY HELEN M. COMSTOCK.

Doest thou hear my spirit calling,
Calling to thee far away?
O my loved, long absent darling,
Hear me! and no longer stay!

Doest thou listen to my sighing?
Hearken to my plaintive lay?
Know that I am grieving, pining,
O'er a dark and lonely way?

That I wander all forsaken,
And for naught but thee I pray,
While no kindness can awaken
Aught that's glad some light or gay?

I am waiting for your coming,
Waiting, hoping day by day,
But no message-bird of promise
Trills for me a cheering lay.

Answer thou my spirit's yearning,
Soothe the aching heart to rest;
Calm the troubled soul, and truly
Love shall richly, doubly bless.

ANSWER.

Hark! I hear thy spirit calling,
Calling as thou far away,
Quick my heart responds answering:
"I am with thee, Love, away!"

And as thro' the gathering darkness
Comes thy pleading to my soul,
All my love's in thine blessings,
True as magnet to its pole.

Waiting till the deepening shadows
Into night's dense gloom are thrown,
Comes the soul's sweet, clinging presence,
Tenderly I breathe, "My own!"

All my heart's untaught devotion
Swells, all joys, all hopes above,
And I am with thee, dear, darling!
Fold thee with my perfect love.

Higher than earth's one-filled caverns,
Deeper than the sounding sea,
Purer than the sun-bright azure,
Is my love, my own, for thee.

All thy soul's unuttered yearnings,
Scattered on the wings of time,
Sacredly my own bath athered,
Blending thus thy life and mine.

Then O rest thee, wearied dovelet,
Rest thy throbbing heart on mine;
Nevermore alone in sorrow,
All my spirit foldeth thine.

Rehelle, Ill., Dec., 1887.

Catholicism and American Liberty of Conscience.

The gift to Pope Leo XIII., from President Cleveland, of a copy of the Constitution of the United States suggests these comments by Rev. John Lee in the N. W. Christian Advocate:

This gift suggests the propriety of contrasting American principles with papal teachings. The constitution declares that "no religious test shall ever be required as a qualification to any office or public trust under the United States," and that no State shall make or enforce any law which shall abridge the rights of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws. Pope Leo XIII., in his encyclical of Nov. 1, 1885, on "The Christian formation of States," says that states "must, in the worship of God, use that manner and rule (of religion) according to which God has shown that he wishes to be worshipped." The syllabus more emphatically denies that "every man is free to embrace and profess the religion he shall believe true, guided by the light of reason." The constitution teaches that to every man belongs liberty and responsibility. The syllabus teaches that every man owes unquestioning submission to the pope.

The American principle supports the public schools. That principle was voiced by Gen. Grant, who asserted that our public schools are neither "godless, nor pagan, nor sectarian, and who declared it the duty of the State to make ample provision to give every child a common-school education, and that not a dollar of the public funds should be given to support sectarian schools. The papal teachings condemn the public schools. Those teachings are voiced by Leo XIII., who says that to exclude the church of Rome "from the education of youth is a great and pernicious error." The American principle affirms that the best theory of civil society requires that public schools open to the children of all classes. . . . should be freed from all ecclesiastical authority, government, and interference, and should be fully subject to the will of the people, in conformity with the will of rulers and the prevalent opinions of the age." This Pope Pius IX., in the syllabus most unqualifiedly condemns. A Roman Catholic priest says: "Our Catholic children cannot be permitted to breathe the poisonous atmosphere of the public schools," and a Roman Catholic editor declares: "Let the public school system go to . . . where it came from—the devil."

The American principle in religion is that every man shall worship God as he sees fit. The papal principle in religion is that every man shall worship God as the pope sees fit. "Liberty of conscience" on the lips of a Protestant means liberty to every man to embrace whatever religion he may choose; "liberty of conscience" on the lips of a Romanist means liberty to every man to embrace only that religion which the pope may choose for him. Freedom of worship is the American principle; enforced worship the papal. Leo XIII., in one of his encyclicals says: "To treat in the same way different forms (of religions) is unlawful for individuals, unlawful for states. . . . In the syllabus declares: "The (Roman) Catholic religion should be maintained as the only religion of the state to the exclusion of every other." The (Roman Catholic) church has the power of availing itself of force, or any direct or indirect temporal power." Maximilian was informed by Pius IX. that Roman Catholicism "must" be the religion of the Mexican nation, to the exclusion of every other dissenting worship. "Must" implies "force." The constitution declares that "congress shall make no law respecting an establishment of religion." The syllabus condemns those who teach that "the church ought to be separated from the state, and the state from the church." In the presence of this antagonism between the constitution and the syllabus, shall we appeal for a decision to him of whom we have been told that his knowledge of "the genius of this century" enables him to settle the disputes of nations, and who, a few short years ago, said that "if he possessed the power he claims" he would "prohibit liberty of worship and instruction" in Rome; or shall we listen to him whose valiant sword made null and void the rebellious edicts of that papal letter, and who, in his famous Des Moines speech in 1875, said: "Keep the church and state forever separate!"

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A catalogue of the prominent people in this town who believe in Spiritualism would be decidedly astounding. Mrs. La Bau, the late William H. Vanderbilt's sister, doesn't hesitate to avow her belief, and there is no reason why she should. E. H. Gott, the President of the largest manufactory of electrical apparatus in the country, and owner of the Graphic, is said by his friends to be a believer. There seems to be some affinity between electricity and Spiritualism. Spiritualism is known to be deeply interested by both subjects. Ex-Gov. Hooley is a student of both. The Spiritualism of these educated and intelligent disciples of the new creed is not the vulgar art of rapping or medium-shaking. They are seekers after truth, and believe the veil between the material and the spiritual may be lifted.—N. Y. Sun.

The Map Graphic.

The Map Graphic is a four-page paper the size of ordinary news sheets, but instead of being filled up with politics, etc., is devoted to ancient and modern geography, illustrated with maps. The initial number has a map of the environs of Chicago with historical and physical descriptions. Though this map is a model of excellence, it is of far less importance than the five other smaller maps that follow, giving the progress of geography from prehistoric ages down to the second century, with historical notes by way of explanation. If the Graphic succeeds in bringing historical geography down to the present time, in future numbers, as satisfactorily as it is begun in the first, the paper will take a high rank among the serials of its kind. It is edited by Rufus Blanchard, 141 and 143 Wabash ave., Chicago. Price 10 cts. per No.

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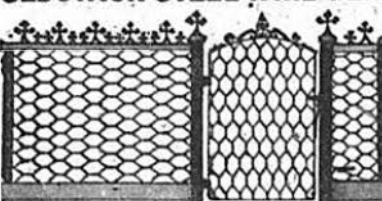
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SALT-RHEUM AND RHEUMATISM.

A medicine possessing the power to cure such inveterate blood and skin diseases as the following testimonial portrays, must certainly be credited with possessing properties capable of curing any and all blood and skin diseases, for none are more obstinate or difficult of cure than Salt-rheum.

"COLUMBUS, OHIO, Aug. 18th, 1887.

WORLD'S DISPENSARY, 663 Main St., Buffalo, N. Y.

Gentlemen—For several years I have felt it to be my duty to give to you the facts in relation to the complete cure of a most agonizing, and at times, almost insupportable, disease, by the use of your 'Golden Medical Discovery.' An elderly lady relative of mine had been a great sufferer from salt-rheum for upwards of forty years. The disease was most distressing in her hands, causing the skin to crack open on the inside of the fingers. She was obliged to protect the raw places by means of adhesive plasters, salves, ointments and bandages, and during the winter months had to have her hands dressed daily. The pain was quite severe at times and her general health was badly affected, paying the way for other diseases, as creeps in. Catarrh and rheumatism caused a great deal of suffering in addition to the salt-rheum. She had used faithfully, and with the most commendable perseverance, all the remedies prescribed by her physicians, but without obtaining relief. She afterwards began treating herself by drinking tea made from blood-purifying roots and herbs. She continued this for several years but derived no benefit. Finally, about ten years ago, I chance to read one of Dr. Pierce's small pamphlets setting forth the way for the 'Golden Medical Discovery' and other medicines. The name struck

me, and seeing that it was essentially a blood-purifier, I immediately recommended it to the old lady who had been so long a sufferer from salt-rheum. She commenced taking it at once, and took one bottle, but seemed to be no better. However, I realized that it would take time for any medicine to effect a change for the better, and encouraged her to continue. She then purchased a half-dozen bottles, and before these had all been used she began to notice an improvement. After taking about a dozen bottles she was entirely cured. Her hands were perfectly well and as usual and healthy as a child's. Her general health was also greatly improved; the rheumatism entirely left her and the catarrh was almost cured, so that it ceased to be much annoyance. She has enjoyed excellent health from that day to this, and has had no return of either salt-rheum or rheumatism. The 'Discovery' seems to have entirely eradicated the salt-rheum from her system. She is now over eighty years old, and very healthy for one of such extreme age.

I have written this letter, of which you can make any use you see fit, hoping that some sufferer from salt-rheum might chance to read it and obtain relief by using your 'Golden Medical Discovery'—for 'Golden' it is in its curative properties, and as much above the multitude of nostrums and so-called 'patent medicines,' so zealously flaunted before the public, as gold is above the base metals.

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F. W. WHEELER, 182 21st St.

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Continued from First Page.

key is manipulated intelligently under such conditions as render it impossible for any embodied intelligence to be transferred thereto; and since intelligence and spirit are synonymous terms, it is, therefore, also necessitated.

"3. That the intelligences controlling this instrument are disembodied spirits."

[For the argument on "intelligence," "spirit," and "force," see latter part of Paper No. 5.]

Our main proposition might be rested now; for in the light of what has been demonstrated, the conclusion is unavoidable, that, "A disembodied spirit can communicate with an embodied spirit, by means of an ordinary telegraph instrument."

Still, there is much interesting testimony yet in hand, both physical and metaphysical. The physical proofs given in the past 27 columns are so exhaustive that more would rather weary the reader than strengthen a conviction which is already perfect because the proof is perfect. In the next paper, the remaining subordinate propositions under Mental Science and Psychology, will be proven.

H. D. G.

Spiritualism vs. Christian Science, Christian Metaphysics, Occultism, Faith Cure, etc.

HUDSON TUTTLE.

A great poet has said that a rose by any other name would smell as sweet, but it has been reserved for our own time to show that by another name the queen of flowers would have a sweeter fragrance. Spiritualism has been before the world in its modern form for thirty-eight years, and won its way to the hearts of millions. It presents in most beautiful form the philosophy and science of life, and a religion deep as the foundation of things and as lofty as the throne of the Eternal Mind. It stands as the antagonist of materialism, presenting the only opposing solution of the phantasmagoria we call creation: for there are, nor can be, only two methods of solving the problem of creation, the material and the spiritual. The spiritual method regards phenomena as the expression to the senses of spiritual forces which permeate and underlie the physical world. These forces in their expression manifest intelligence, and pursue fixed channels, known as laws, to certain results. There is a plan, an aim and purpose, which find response in our own intelligence, as an infinite form of our limited faculties. This is the fundamental idea of the spiritual philosophy. Man as the perfect fruitage of the Tree of Life, epitomizes in his spirit the forces of nature. His spiritual existence begins at birth, for mortal life is its first state, and continues into the realms of futurity. Now the science of Spiritualism is the knowledge of spiritual laws and forces, in their grandest generalizations, and special forms as limited by individualization to man. It comprises all relations individuals sustain in mortal life, and the broader intercourse of the immortal spheres. It is the grandest science of all, the most lofty in its purposes and nearest and dearest to the human heart.

But Spiritualism has not been always presented to the world in this glorious form. It has been made synonymous by ignorance or designing fraud, with the feats of mountebanks and jugglers. The spirits have purported to give messages which gave no internal sign of their genuineness. Those who have attempted to represent the cause, in too many instances have been anything but the noble knights-errant they should be. The great cause has flowed on like a mighty river in flood, broad and profoundly deep, with a current oceanward, irresistible but unperceived by those on the shore, because its surface is covered with driftwood, wreckage, and the froth and spume of agitation. They who have stood by and fathomed the uprising of the waters, have been possessed with abiding faith that when the drift of decayed trunks and broken branches, and the wash and garbage of the shores should be carried away, the stream would flow strong and clear as truth itself.

But now that the end is near, now that the new science of spirit asserts its just claim for recognition, it is seized by rapacious hands and labeled a score of names, each in the interest of a clique or whim, and paraded before the world as the profound discovery of him who has baptized it with a new name. In every instance, instead of the broad science, philosophy and religion, expressed in the all-comprehending term Spiritualism, the new title covers only a narrow portion; a fragment broken off and presented as the whole.

Theosophy, Occultism, Christian Science, Faith Cure and Metaphysics are some of the fine terms by which Spiritualism is presented. The first has by a strange freak allied itself with Indian jugglery, and is too utterly profound for ordinary comprehension. It may be stated in passing, that it is said to differ from Spiritualism in the essential feature that while the latter places no limitation to spirits, the former professes to teach its votaries how they may control, spirits and compel them to act as messengers, and perform the task imposed. It would seem that the wild dreams of the Arabian Nights have been introduced into the sacred pages of science, as realities, and yet no instance has been presented where the "elementaries" have been controlled, and the whole system of Theosophy rests on bare assertion. There is not the least evidence to a single claim it makes; it produces none, nor can it do so.

Spiritualism teaches that spirit intelligences, when they come in contact with those in mortal life, may be influenced, and as friends, to oblige, or for determined objects, may perform tasks as desired. But they cannot be made bond slaves by any form of incantation or burning incense or lingo, that any or all the Koot Hoomis can gibber to the moon.

Occultism has been unfortunately a favorite word to characterize the phenomena of Spiritualism. Its use in this connection stigmatizes Spiritualism as a trick and imposture. "Occult" means secret, unknown, hidden from the eye or understanding, but its popular significance is derived from its use in connection with alchemy and necromancy, which flourished in the ignorance of the past, and were known as the "Occult Sciences." Used in connection with Spiritualism, it is meaningless; but bearing the taint of its past meaning, it degrades and labels the cause to which it is attached. It would be well for every spiritual journal to write "occult" on its list of forbidden words, and allow it no longer to misrepresent and stigmatize the cause.

Christian Science has made for itself a wide hearing, and by its method of treating disease, exerts a beneficial influence. The effeminate, whose real ailment is want of will, are highly benefited by being told that

disease is a delusion, and that they are well and strong if they only think themselves so; yet it must not be forgotten that this is one of the teachings of Spiritualism, only carried to an unwarranted length. While in the mortal body the spirit is limited by the limitations of the body, and although dominant, and the will oftentimes superior, yet as long as the two are connected, the conditions of the material world must act on the spirit, through the body. Thus while Faith-Cure, Christian Science, Mesmerism, etc., are valuable in reinforcing the will, and helpful in all mental and nervous ills, they are of little value in diseases resulting from, or in, organic changes, as poisoning and germs of bacteria. The hocus-pocus of "an argument," or a muttered formula, is of no value except to concentrate the mind of the operator, and gain the confidence of the patient. Christian Science, however, departs from the Faith Cure in essaying a wider field than simply curing disease; but it may be said of it that in as far as it is true it follows Spiritualism, and when it departs from the teachings of the latter, it becomes vague, visionary and unsupported.

Of Metaphysics, in the new and unwarrantable meaning given the term in "Christian Metaphysics," "Christian Science" under a new name, with many distinctions without a difference, the same holds true. All that it teaches of value, it has taken from Spiritualism, and that which it has added is not true.

It is amusing to see the teachers of Christian Science or Metaphysics go into a town and gather up a class of eager students willing to pay any price for the spiritual knowledge they might readily gain from spiritual journals, and without the bushels of pretense and chaff! It is the rose under another name, half blown or badly mutilated! It is the old story of the learned doctors who rejected Mesmerism, and reject it to this day as delusive, and yet accept all it claims under the name of hypnosis. Blessed be hypnosis, if it sugar-coats the facts of Mesmerism! But phenomena can be presented differently. Mesmer came with a sensitive person entranced, and the convalescence of doctors cried, "Away with the deceiver!" A doctor came before the assembled savans with a hen, and placing her on the table, carefully drew a line with a piece of chalk, from her bill around her, in a circle, saying the hen was thereby hypnotized and would not move; and when she remained quiet the whole learned body burst out in a round of applause. Great is hypnosis! Great is Christian Metaphysics, and Mind-Cure, and Occultism, and Theosophy, or anything which will steal a fraction of Spiritualism, and give it a new name!

All of these will result in good, for they who taste of a part will desire to know what the whole is like, and will thereby be led to the acceptance of the all-embracing system.

Better than all else I like the grand name SPIRITUALISM. It is fraught with two worlds of meaning. It pauses to explain the mystery of mortal life, and grasps the source of infinite causation. It extends the hands of ministering angels to the toilers of earth, and breathes infinite love from the highlands of heaven. It comes as the science of life, clad in the sacred garments of a religion that consecrates the conduct of that life to righteousness. It gives immortality as the rich heritage of the spirit, and endless progression as the law of its being. It brings the dear departed near, and rends the veil that shuts mercilessly down between the world of spirits and the world of men. Call the grand dispensation what you will, but those who have most deeply thought, and have been most supremely blessed will wish for no other term than Spiritualism!

An Open Letter to Giles B. Stebbins.

DEAR SIR: In your remarks concerning my book in RELIGIO-PHILOSOPHICAL JOURNAL, you assume that I had not considered Prof. Cones' "Biogen." For reasons that will appear as I proceed, I wish to correct your presumption on that point, and say that I not only did not overlook the book you suggest, but gave it thorough study. Prof. Cones is a brave and scholarly man, but he is eloquently imaginative. His imagination saw something which, on fairly pursuing it, his honest logic confessed to be only an old notion with a new name. Let us see. Can you state in what exact point my general conclusion differs from that of Prof. Cones? I am afraid you do not clearly see; but have been carried away by his term "soul stuff," imagining that he has discovered something like the material used by materializing mediums. Will you kindly allow me to show you that this is not his meaning at all, and that this "Biogen" is not an endorsement of Spiritualism. Prof. C. starts out to hunt for a "Final Cause," a nature, or rather of nature. He is not a materialist, but believes in a spirit cause of all that is. His line of logic is sound that matter is not causal as related to vital phenomena. He, therefore, calls in a second and causal principle which he terms the Vital. There are, then, according to Dr. Cones, two principles, the Material and the Vital. In terms of this smacks of science and seems novel; but plainly it is only another phase of dualism, which is the fundamental error of theology and of all superstition. The end of his theorizing is that while his foes worship one kind of "stuff" or matter, he worships the co-ordinate "stuff" which is biogenous or vital. I cannot see much gain in this.

The two parties sit in opposite corners of their life-room, one bowing down to Vitak as God, and the other to Physicus. I beg leave to join neither party. Cones says distinctly that his vital principle is the "most direct manifestation of the Great First Cause." That is, outside of, or beyond, both Vita and Physicus, is a Great First Cause. There is no universe, uni—versa (unity—oneness), until you can find the First Cause;—and then He, or It, is beyond, and causal wholly. Please tell how far back of secondary causes we must go to get this primal cause? What, in line, have we here from the Doctor, but theology of the orthodox dualistic extra-natural sort? Of course the collapse comes, and he is obliged to end by saying, "I doubt if human reason, unenlightened by revelation, can learn much about it." That is, what is too great for the mind, by natural means, to grasp, "revelation," supernatural, can put into the mind. Yet the mind is "mind stuff," and so far as I can see, by any such theory, it might as well be some other kind of stuff. It has finally to be stuffed, in order to get into it any idea of its own cause or origin.

That, my dear sir, is Prof. Cones'—all of which I hold to be a mere dispute without a difference. It is extravagant dualism, ending in intellectual inability to grasp the very subject talked about. It is a grand hunt for a Final Cause—ending in a confession that the First Cause will have to find himself.

Do I, therefore, in passing by such a logical collapse go over to the other party of materialists? I see no more reason for going thither; for by one road or another, or else jumping hurdles and fences, I shall then again be led into dualism. What we live in, so far as

all later science shows, is a universe; one substance, one living substantiality. To speak of any portion of the universe as non-living is absurd. Every atom avows life, organic or non-organic. This is not a dead universe, with a life here and there in it. It is a living-universe. We do not need to hunt for a cause of what always was, and always must be. You can no more destroy the life of the universe than you can the material, for they are one; matter is never dead matter. But our individual and phenomenal lives do have beginnings as phenomena, precisely as a tree has a beginning as a tree, or a stone as a stone, or a star as a star. The biological laws that govern the phenomenal or temporary, constitute the great field of research. I only aim to show that we have no dualism in universalism; and no Final Cause to hunt after, since causality is included in the universal. Here your object of worship is not either soul stuff, or matter stuff; or a Final Cause of soul stuff; but the vast all-including, Intelligent All; the One, in whom we live and move and have our being. If you care for a more full statement of the evolution side, read my book. This, my friend, is Biogenism and Evolution contrasted.

Most cordially yours, E. P. POWELL.

"OUR HEREDITY FROM GOD."

Letter From G. B. Stebbins.

To the Editor of the Religio-Philosophical Journal.

Some time ago my friend E. P. Powell sent me a copy of his "Heredity from God," asking my frank opinion of it, and saying, "Whether you like it or not, I shall be glad to know what you say."

I did like the larger part of it, and said so in a long review which you kindly published. One feature of it I did not like, and said so. Mr. Powell writes the JOURNAL, of me: "He puts me gently on the back and spends the rest of the time showing that the book is not written in defence or advocacy of Spiritualism."

The first half-column of my notice of the book was given to a cordial commendation of its aim and merits and an outline of its contents, which is, I suppose what he calls "patting me gently on the back."

After this careful statement of the purpose and argument of the work I took about an equal space to frankly show "the one weak mistake,"—the depreciating and ignoring of the facts and ideas of the spiritual movement, and closed that subject by saying:

"A few such extracts from the best words of Spiritualists as he gives from the best words of popular scientists would have added beauty and power to his arguments, and made his work a more just and fair presentation of his high subject."

This was said because those extracts would have given such breadth and clearness to the idea of evolution—not merely in the world of matter and in this life on earth, but also in the world of mind and in the eternal life beyond—as no inductive scientist has given and as would have been in unison with his own large and noble thought.

But I did not ask that the book should be "written in defence or advocacy of Spiritualism," found no fault because it was not, knew well enough that such was not its purpose, and did not wish it to turn from its central aim to defend or advocate anything else. I only wanted justice,—the impartial statement from popular scientist and from Spiritualist alike, of their best views and facts, that all these might make the argument for evolution stronger.

Is it for this that it is said I have "a hobby," by which I "measure everything?" Is it this that moves Mr. Powell to "heartily laugh" over what I said of his book, and to tell a story of some foolish old deacon, with whom he puts me?

Following this frank but friendly criticism, I gave further view of the thought of the book, spoke of "that pseudo science which ever looks in the mud, like Mr. Muckrake in Pilgrim's Progress," and said: "This earnest writer sets heart and mind to the noble task of spiritualizing and enlarging that science, and putting a soul beneath its ribs of death—for which he richly deserves thanks."

But I think your readers will see the earnestness and care of my commendation, and the justice and need of my criticism, and will see no "patting on the back" to be made light of in the one, and no hobby riding in the other.

For the good words and works of Mr. Powell I have a friendly respect, and for him personally also, but if asked to write a review of any book he may write in future I should shrink from the task, unless he gains a better understanding and appreciation of such efforts.

G. B. S.

Somewhat Critical.

To the Editor of the Religio-Philosophical Journal.

Having been a subscriber and reader of the JOURNAL for a number of years, I feel much interest in its columns, though I cannot subscribe myself a Spiritualist. In an experience of many of the phenomena produced, amid a mass of fraud and deception, I believed I found a something beyond which I hoped might prove to be spirit. It must be admitted, I think, even by enthusiastic Spiritualists, that the road to the status they hold in respect to its philosophy, is a hard one to travel. It is a way lined with bogs of fraud, where the will of the wisest of error leads the wanderer astray, and although favored individuals catch a ray of the true light in the distance, such an experience is not common.

I see frequent mention made in your columns of the Seybert Commission, generally in a sarcastic and denunciatory style. It may be true that its report is not altogether a fair one, still it is useless to assert that the verdict of a number of highly respectable men, of probably average intelligence and honesty, in a matter which they have deliberately investigated, can be treated as of no importance, especially when on the other side of the question we have but a confused, heterogeneous, and badly authenticated series of statements. It must be apparent to anyone, that, if it is impossible among the hundreds of so-called mediums in the United States, to produce evidence of the existence of communications from departed spirits, sufficiently strong to convince any half-dozen fair-minded and intelligent men, Spiritualism stands upon a very shaky foundation.

Certainly, experiences of the kind named by Dr. Wolfe will not be entertained by any reasonable man; they serve but to make the very name of Spiritualism ridiculous. The new phenomenon of animal-magnetic telegraphy described in your paper is something more tangible, and its outcome will be awaited with curiosity and interest. The idea occurred to me several years ago that it was strange, if these phenomena were really of the spirit-world, that so obvious a method of communication had not been adopted rather than the slow and clumsy one of raps and table-tipping. There are, of course,

thousands of competent telegraphers on that side as well as on this, and it would seem far more easy to press down the key of a Morse instrument than to lift a piano or table.

From the description given of the apparatus it appears that all the movements said to be the result of direct spirit power, occur inside a wooden box. If a box must be used, would it not be well to have the sides made of plate glass, so that it can be clearly seen that the key is unconnected while moving, with any mechanism or human agency. The tricks of expert jugglers are too well known to admit of room being left for any doubt on this vital point. The figures shown by Maskeyne and Cook, of London, which are apparently entirely disconnected, and yet play whilst admirably, and answer all manner of questions intelligently, are proofs of the difficulty of setting limits to human ingenuity in this direction. Nothing can be proved by Rowley's telegraphy unless it is rendered quite certain that Yankee ingenuity has no hand in the result, and this will be found to be a somewhat difficult matter. The supposed operator, Dr. Wells, states that he actually moves the key by applying the force of animal magnetism right on the hard rubber handle. Why cannot he apply the same force to the key of any ordinary printing telegraph instrument without the interposition of any wires or battery? This would give a direct and simple mode of communication, needing no expert, but plainly legible to anyone.

Duarte, Cal.

W. C.

Y. P. S. S.

To the Editor of the Religio-Philosophical Journal.

The masquerade given by the above society at Avenue Hall on Friday evening, Jan. 27th, was a pronounced success. The hall was taxed to its utmost, there being fully 125 couples in attendance. Among those present were Mr. and Mrs. A. H. Bliss, Dr. and Mrs. J. H. Warn, Mr. and Mrs. King, Mr. F. C. Algerton, Mr. A. W. Smith, Mr. E. J. Morton, Mr. W. B. Sinn, Mr. M. A. Parsons, Mr. Jos. R. Grotz, Mr. Schober, Mr. McLeod, Mr. J. F. Lee, Mr. T. B. Livingstone, Mr. B. Badger, Mr. Jno. Ferguson, Mr. Wm. Wellbasker, Mr. Crawford, Mr. Jay Page, Mr. Isaacs, Mr. Janifer and others.

Among the ladies in costume were Misses Dora and Belle Parsons, Miss Maggie Glenson, Misses Letta and Grace Goltra, Miss Eva Chaffee, Miss May Ferguson, Misses Belle and Maud Farrar, Miss Kate Kelly, Miss Garner, Mrs. Sinn, Mrs. Babcock, Misses Crawford, Mrs. Goltra and others.

The most gorgeous costumes of the occasion were worn by Mr. F. C. Algerton, Mr. Jay Page and Miss Letta Goltra, while the costumes of Miss Glenson and Miss Isaacs were very odd, neat and pretty.

The friends of the president were somewhat surprised to find upon unmasking he had assumed the costume of a Spanish girl. This was the first social given by the society this season and all the arrangements were carried out without a flaw. The committee had arranged a very pretty programme and the music, which was furnished by Prof. Hughes, was very inspiring.

Friday evening of this week is the Y. P. S. S., Social Ball. All are invited. Feb. 17th occurs their first Masquerade. Invitations can be secured at the different meetings and of the members, or by addressing F. B. Fellows, 3604 Cottage Grove Ave. Sunday evening meetings at 745, Avenue Hall, 159 22nd street.

Woman's World for January comes to hand late in the month, but is as healthful, and confident in its claims for the potency of "Christian Science" as ever. It takes large stock in the power of love, interprets the Bible to suit itself, and twists generally accepted definitions of old words in a way to make a philologist groan. But all this "no matter" so long as the spirit of the periodical is good and its purpose lofty as is the case. The magazine is edited by a talented and earnest English lady, Miss Frances Lord, Price \$1.00 per year; single copies ten cents. Office, 33 Central Music Hall, Chicago.

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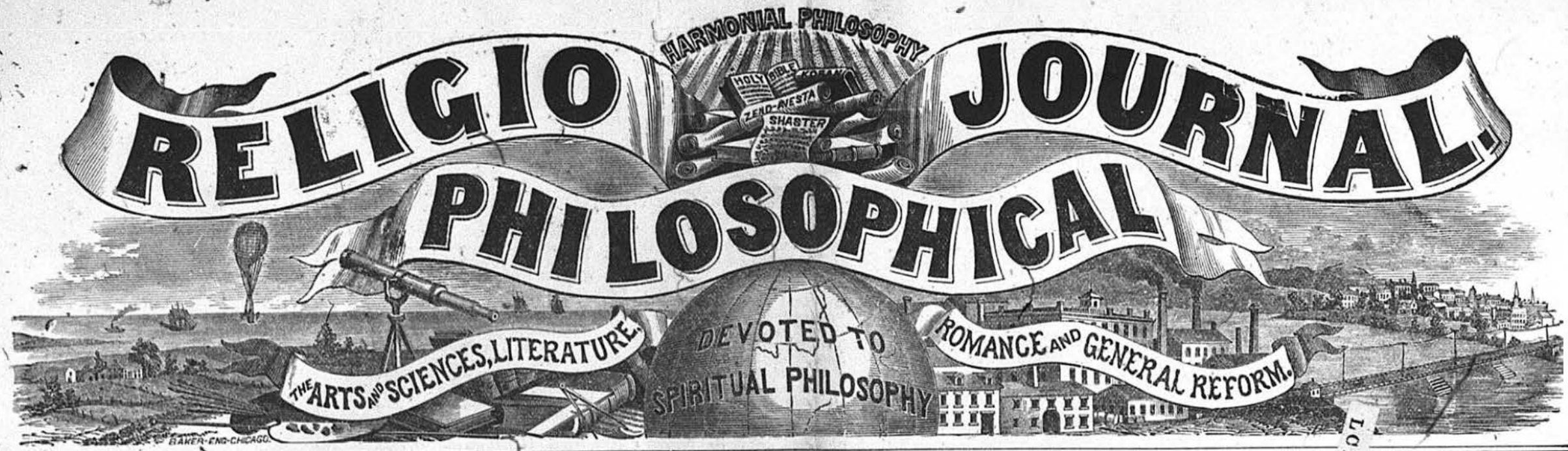
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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

FROM HERE TO HEAVEN By Telegraph:

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 7.

The Remaining Propositions Established.—Facts, Physical and Metaphysical.—A Metaphysical Experiment.—Deductive Proof of Independence of Will.—The Subject of Identity Introduced.

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From the very nature of the case, it is easier to reach the masses by demonstration of physical facts than of metaphysical facts. Yet it must be remembered that facts of mind are just as certainly facts as are facts of matter. Let not the reader then, who is unfamiliar with intellectual philosophy or unaccustomed to reasoning on subjects that are purely mental, think for a moment that this phase of the question is too abstract for him to understand. True, it is a reflex science—the mind turning in upon itself and examining its own actions—but if the proofs in point are drawn from the ordinary intellectual experiences of everyday life, they may be appreciated by every one; because every one's mind is capable of considering its own experiences as far as they go.

In the strictest sense, all our experiences are mental. Physically speaking, the eye does not see; the ear does not hear; the hand does not feel. It is the mind within that sees, hears, feels, etc., through these organs as the medium of communication with the outer world. In other words, your body is simply a medium for your spirit, and under all ordinary circumstances, it is a better medium for your spirit than for any other spirit, because more readily controlled by yours. I have said "your spirit," but a moment's reflection will convince any person that one of these is a superfluous word. In short, your spirit is you. You are as much a spirit to-day as you will be a hundred or a thousand years hence. Learn to regard yourself, then, just what, in fact, you are,—a spirit controlling a body as a medium,—and much of the mystery of metaphysics will instantly vanish.

But to resume the propositions. The first three under Mental Science have already been proved, but I shall yet offer more testimony on the third. The fourth is so related to others that they should be proved first. Therefore, I shall proceed to the

"5. That the flow of animal magnetism is not subject to Mr. Rowley's will."

In the course of some seven months' experience in which I have had almost daily interviews, and always for physical or metaphysical experiment, I have had scores of proofs of this proposition, coming in a way that was incidental to other main purposes. For instance, while we would be engaged in a lively conversation, or laughing heartily at some witticism from Dr. Wells, or suddenly surprised by some caller or some accident, I have very frequently heard the sounder go on intelligently saying whatever Dr. Wells had to say, while at the same time

it was evident to any one witnessing it, that Mr. Rowley's mind was entirely absorbed in what he himself was talking or laughing about. Frequently during "spirited" conversations, when Mr. Rowley would be speaking rapidly and emphatically on something which he was anxious to say, Dr. Wells would break in on him in the height of his enthusiasm, as if on purpose to demonstrate that he (Dr. Wells) could use that instrument, even though Rowley's will was thoroughly bent on something else; and Mr. Rowley, seeing that I was listening to the sounder, and knowing that I could understand that, would go on and finish what he had to say. Thus I have often heard him talk intelligently to others while the sounder talked something entirely different, but talked intelligently, to me. As I have said, these cases were numerous, but incidental. In a certain sense they are the more valuable for being incidental, as excluding design on his part; but to give precision to this as to the physical experiments, I concluded to try one as a test for the benefit of those who cannot come and spend weeks and months in order to get this evidence incidentally.

A METAPHYSICAL EXPERIMENT.

89 EUCLID AVE., JAN. 12, 1888.

Memorandum: Found Mr. Rowley alone during noon hour, and tried the following: I gave Mr. Rowley a newspaper which I took at random from among several that I happened to have with me. I asked him to read rapidly and loudly from a certain column to which I pointed at random, and beginning in the midst of a paragraph, and to read to Dr. Whitney with a view of impressing him thoroughly with the truth of what he was reading. Then I requested Dr. Wells to converse with me through the sounder while Mr. Rowley was thus reading to Dr. Whitney. Mr. Rowley read about half a column, during which time Dr. Wells talked to me on the sounder, using entirely different words from those Mr. Rowley was reading, and on a subject altogether different. The experiment was absolute proof that what was sent on the sounder was independent of Mr. Rowley's will.

It is true that a man can in a passive way hear two or three persons talking at the same time, and understand part of what they all say. So, too, a man who is thoroughly familiar with the business in hand, may go on writing business letters that are largely of a routine nature, and at the same time keep up his side of a friendly chat with his neighbor. One may also read from a paper, and by reading more slowly and with less attention to the meaning of what he reads, he may hear and understand what is said, a few words at a time, on something of a commonplace character.

In a physical way, one may use several members simultaneously, and the more different their uses, the more successful he will generally be. Thus he may walk and talk and do both at once about as well as he could do them separately. But there are physiological reasons for all these shades of difference. Those portions of the brain and spinal cord which are employed in directing and controlling the lower limbs, so far as concerns actions that have become matters of habit as in walking, are not at all employed in the reasoning and reflection which is done while talking. The same is true of the nerve centers used by the mind in controlling the movements of the tongue. But when two things are undertaken which require two or more uses of the same physiological faculty, the case becomes quite different both physiologically and psychologically. For instance, it is difficult for you to add a column of numbers, while some one is standing by and speaking aloud adds another column. Yet you are only passive as regards his column, and under no obligations, and not even desirous of hearing it. But now suppose you are the active party in both these uses of the same faculty. Take two columns of figures standing side by side. Can you simultaneously foot them as independent columns? Well, then, can you foot up a column that is written, while you intelligently compute interest with your pencil?

This last is a parallel case to the one in point. That is, supposing Mr. Rowley could control the flow of his magnetism so as to operate this instrument at will; he is asked to read one thing while he writes another, and at the same time composes what he writes, and at the same time knows nothing in advance of what he is to read. It is manifest that he could not do these two things at the same time, even if he were allowed to have his hand on the key lever and to operate it by the most easy and natural method. But the two things were done at one and the same time, and Mr. Rowley did the reading. Therefore, some one else did the writing.

I am aware that there are some wonderful prodigies who can make a marvellous use of some of their faculties. They are generally far below mediocrity in all but that special gift. If any one thinks to dispose of Mr. Rowley on this or any such hypothesis, he may be referred to the proofs deduced directly from the physical experiments and also briefly mentioned below.

Now let us cross-question Nature. Sometimes what appear to be weak points in the testimony, when viewed in their true light, are the best evidence that the witness told the truth, the whole truth, and nothing but the truth. As this experiment proceeded, I observed that Dr. Wells, or rather his operator, John Rife, had difficulty in getting current enough to operate the key. The reading of one thing and the writing of another would go on perfectly for a time and then

when Mr. Rowley would become most vociferous and emphatic in his reading, the sounder would hesitate and for a moment stop in the middle of some word where it was evident that the writer knew what he wanted to say, but had not strength to say it. Presently the two would operate together again for a minute or two, and as the sounder would begin to get in its work most rapidly and emphatically, Mr. Rowley would get stalled on some easy word which he had in mind, was looking at with his eyes, stammering at with his tongue, and yet he could not say it. Verily, here was a problem. Enough had been perfectly done, to demonstrate beyond all doubt that two independent wills were acting simultaneously. Why could they not work so for an hour as well as five minutes? The following question and answer will explain:

G.—Now, Doctor, why cannot you operate just as easily when Mr. Rowley is reading as when not?

Dr. W.—You see, in operating through Mr. Rowley, we being strictly spiritual, and not directly connected with the material, it is necessary for us to use a part of his magnetic brain impulse to make the connecting link between the spiritual and physical. We will try, though, to take enough of it with us into the box, if possible, and use it in that way, if it can be done, just as it is in independent slate writing. Our use of his magnetism is entirely independent of his sentiments or belief, or even his desire for us to use it. His will cannot change a word or make any difference on what we say. Now let him will that we write a sentence that you give him, and we will write something else in spite of him.

G.—That would not demonstrate anything, because there is no demonstrative evidence that he wills what I tell him to will, nor that he does not will exactly what you write. To us who know him to be honest, the testimony is valuable, but in a strictly scientific sense, it is not worth anything. By the test already tried, our proof is perfect, for we put him under conditions where we know he cannot will what you write, and then, if you write, we have demonstrative evidence that he does not will what you write. In shorter words, what we know he cannot do, we know he does not do.

The experiment was repeated with still more striking success, but after a few minutes the magnetism which they had taken into the box with them, seemed to become exhausted, and they had to call on Mr. Rowley's brain for more. The call was pretty sudden, for at the moment that the sounder began to fail, Mr. Rowley's head was pulled well over toward the slate, and for a moment he stammered and seemed bewildered. He soon recovered and both operations were continued, but not so rapidly.

This proposition, "That the flow of animal magnetism is not subject to Mr. Rowley's will," is also proved by direct deduction from the physical proofs taken in connection with the proposition already proved, "That Dr. Wells is an independent intelligence." That is, if the physical environment is such that Mr. Rowley cannot exert his will upon the key through his bodily organs, and the key is operated by animal magnetism and by an independent intelligence, then the flow of animal magnetism must be directed by said independent intelligence. In other words, whatever proves that Dr. Wells is an independent intelligence, proves that his own will and not Rowley's directs the flow of magnetism.

Much more might be said in proof of this proposition, but enough has been said to make it conclusive. I will, however, mention the fact that Mr. Rowley has never studied medicine, and has no technical knowledge of anatomy. The perfect freedom and accuracy with which these intelligences use technical language, and their profound knowledge of chemistry and many other sciences of which Mr. Rowley knows comparatively nothing, are abundant proof that the communications originate with some other beings than Mr. Rowley, and are, hence, not subject to his will. That is, if he cannot make them at all, he cannot make them better, or in any way different from what they are.

Add to these facts, the fact that the communications often contain commonplace information of a kind that from the very nature of the case, Mr. Rowley could not be apprised of, and the proposition is doubly demonstrated. For instance, it is a common thing for Dr. Wells to diagnose cases that are a hundred or a thousand miles away, and when doing this at the request of some friends who are present, he will often describe the house, the furniture, the surroundings, other members of the family, etc., etc., to satisfy said friends that he has found the right patient. The additional information thus vouchsafed often discloses matters that were at the time unknown to these friends, or any one present, but which are subsequently verified. It is very common for patients who are present to be told of bruises or other injuries to various parts of the body,—such as hernia, etc., or any striking peculiarity or malformation that is not visible to an earthly physician, just to assure them that they are actually being examined by one who sees them as well internally as externally. Now, it is impossible for me to do Mr. Rowley justice in a scientific point of view, without thus alluding to Dr. Wells in his professional capacity. For my own part, I can but regard his professional work as a fit subject for the strictest scientific investigation, but it would require several volumes to contain the report

It is all of such a character, that even if Mr. Rowley had his hand on this key and operated it to all appearances in the ordinary way, he could still be able to prove "It is not I that speak to you; but the spirit that is within me."

We will now examine the

"4. That the communications received through this instrument are independent of Telegraphy, Mind Reading, Trance, Clairvoyance, Hypnotism, Statuism, Psychometry, or any other psychological operation possible for human beings to perform."

Four of these psychological states, Trance, Clairvoyance, Hypnotism and Statuism, are excluded by the absence of the necessary somnambulistic conditions or symptoms. Of the others, we might take up each one and prove it separately and independently of the rest; but we can wipe them all out at one sweep by direct deduction from propositions already demonstrated, thus: If, during the operation of this instrument, Mr. Rowley's mind is free to do such things assigned by others as shall engross his entire attention, his mind is in its normal state, and therefore not psychologized. Hence the communications received through this instrument are independent of any psychological operation.

Of course the abstraction of part of his magnetic brain impulse may weaken his power to concentrate his mind upon any given subject, but that does not interfere with his ability to think as he pleases, so far as he can think at all. The facts already established necessitate the conclusion that his brain is used physically, as a battery for generating a certain force, not mentally, for reasoning and volition.

The next two propositions rest upon physiological proofs. The Propositions are

"6. That different states of his health affect the supply of magnetism."

"7. That different states of his mind affect the supply of magnetism."

The first of these appears to be purely physical in its nature and it would seem should have been glossed among the physical propositions instead of the mental, but I have placed it here because the two are so closely related.

What ever affects his mind, as, for instance, great embarrassment, deep regret, violent hatred or strong emotion of any kind, will, through the mind, affect the nerve functions, and through them will affect almost all other functions. But the generating of animal electricity and magnetism is known to be carried on in the nervous ganglia as a function of the nervous system. Therefore, "Different states of his mind affect the supply of magnetism."

Different states of his bodily health also affect the nerves and their functions. To prove that, we say, Different states of bodily health affect the state of the mind. Every one knows this by his own experience. But the mind can only be affected through the medium of the nerves. Therefore, "Different states of his health affect" the nerves and thence, "the supply of magnetism."

Aside from these deductive proofs we have those depending on what has been observed by many witnesses, as to the action of this instrument when Mr. Rowley was in different states of mind or body or both. One of the most striking of these instances was witnessed by the Editor of the JOURNAL, on Dec. 4, 1887.

Colonel Bundy and myself had called on Mr. Rowley on Dec. 3, and found him suffering so from a sick headache, as to be unable to do anything more than to meet us in the reception room and express his regrets. He met us very pleasantly, but was so sick that in spite of his smiling face and cheerful manner, any one would say from his looks, that he ought to be at home and in bed. In the midst of his explanations, Colonel Bundy placed his hand kindly on Mr. Rowley's shoulder, and said, "My dear fellow, judging from your looks to-day, there is no need of any apology."

He made an appointment to meet us the next day, and as already reported,—"Mr. Rowley has not recovered much from yesterday's sickness, and we have considerable difficulty in getting things started. It is the first time that I have witnessed any serious delay. After waiting some time, the communications came in a broken manner, but they [the operators] evidently have to draw on his system for every spark of force, just as they want to use it."

On this occasion it was ten or fifteen minutes before we could get anything connectedly beyond short expressions of three or four words at a time. Colonel Bundy's reputation as a critical investigator seemed to embarrass Mr. Rowley and affect his mind with something akin to "stage fear." He was assured of our confidence in his integrity, but, as every public speaker knows, this feeling comes upon him at the first, though he may be ever so sure that his audience is in perfect sympathy with him.

Dr. Wells expressed himself as in some measure affected by the conditions and said: Dr. W.—I wish Brother Bundy to go back to Chicago with full conception of the importance of this means of communication. It is the most satisfactory means of communication that we have ever found yet. It is entirely independent of the operator. We cannot get our forces so arranged as to do ourselves justice, as the medium's power is weak this morning, and then he is mentally disturbed and that adds to our discomfort. I cannot even rise above mediocrity for this reason.

(Continued on Fifth Page.)

WELLSFUL OF WICKEDNESS.

Mr. Charles D. Lakey, the Unanimously Elected Secretary of the Chosen Company Selected to Witness a Series of "Test" Séances for Materialization with Mrs. E. A. Wells, says that After a Number of Séances he was Convinced of the Genuineness of the Manifestations, but was Afterwards Undecided by Finding a Confederate. He Declares Mrs. Wells then Confessed Her Wrong doing. The Probability of Fraud Corroborated by the Testimony of Dr. Northrop. Awful Depravity Somewhere.

I take up this morning, Dec. 31st, 1887, a copy of the RELIGIO-PHILOSOPHICAL JOURNAL and find an article which I wrote weeks ago, and which the editor informs me he could not find room for until now; an article that endorses the genuineness of the mediumship of Mrs. Wells.

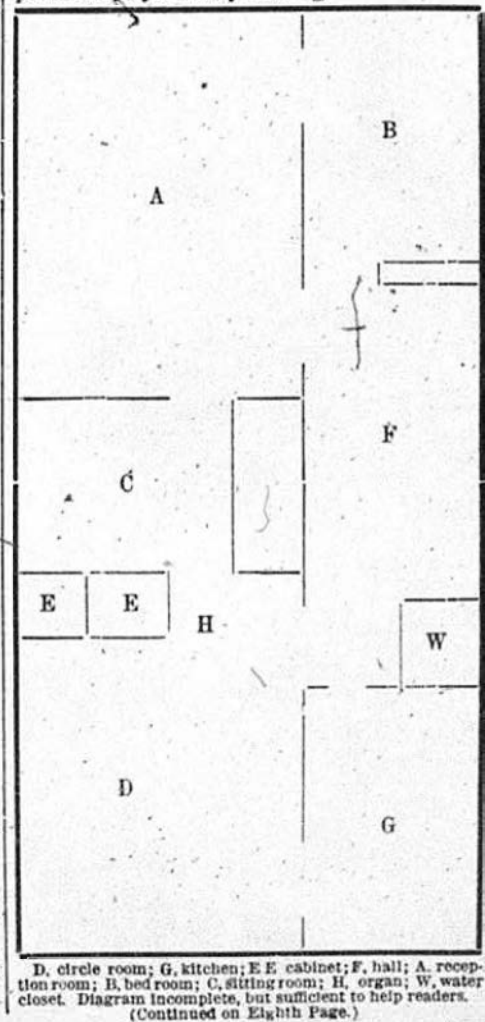
A week after that article was written the astonishing phenomena presented at the séances referred to caused me to regret that I had written so guardedly. I at once wrote to the editor, saying to him that I should require ample space, and that I desired to furnish a full report of the séances. The answer came back that I could have all the space I desired.

And now I must say, all that I have to say in one article. It is to be regretted that the article cannot be made brief; but it will be interesting reading, and to all thoughtful and earnest Spiritualists it will be found to contain hints and suggestions that may help them in their search after truth.

I have a story to tell, a true story, and my duty is done with the telling, for I do not purpose entering into any controversy. After every sad exposé of the base creatures who traffic in the things that the human heart holds most dear, some one arises and calls attention to a wonder that is only to be accounted for on the ground of genuineness. And let me further say that at the present moment the facts I am about to relate are known to but five people in the city of New York, each of whom has been pledged to secrecy. Yes, one other knows, the wretched woman who has confessed it all, and her miserable accomplice, she knows; and I have very good reason for suspecting that back of these two and a score of sympathizing friends, fellow workers, men and women who live by the vilest trade that ever thrived in a civilized state, each and every one of whom has learned more or less of the calamity that has befallen a common cause, getting their knowledge through the medium and her assistant.

For my own part, after fully uncovering one of the most successful frauds that has ever cursed Spiritualism, I have tried to keep cool and see what the enemy will do when left to herself. Hence this paper is written and forwarded to the editor of the JOURNAL with a request that he hold it until the proper hour arrives for its publication; while, in the meantime, every effort is being made by earnest men to obtain further facts.

Let me begin where my first article stops. At that time six séances had taken place, and when the last was held, Friday evening, Dec. 23rd, there had been about a dozen more. I do not think that any more wonderful spiritual manifestations, to all human appearances, have ever taken place in this or in any other country. The diagram here given will show a cabinet standing in the corner, where solid walls meet, separated into two compartments by a heavy netting.



D, circle room; G, kitchen; E, E. cabinet; F, hall; A, reception room; B, bed room; C, sitting room; H, organ; W, water closet. Diagram incomplete, but sufficient to help readers. (Continued on Eighth Page.)

THE OTHER SIDE.

A Sermon by Rev. John F. Herrlich at
Elmira, N. Y.

And Elisha prayed and said: "Lord, I pray thee, open his eyes that he may see." And the Lord opened the eyes of the young man and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha. II Kings, 6:17.

We live in an age of progress and investigation. The drift of many writers is in a psychological and preternatural direction. Stevenson, Conway, Owen, Russell, Bronte, George Eliot, and many other writers have set many people thinking. Thinking what? Thinking that "there are more things 'twixt heaven and earth than have been dreamed of in our philosophy," thinking that there is a vast realm of mental, spiritual and psychological powers and possibilities which lies as yet unknown and unexplored but within whose boundary lines advanced thinkers have now entered. Humanity is ever asking the question: "Have we heard from the other side, and what is the proof of it?" All through the Old Testament scriptures we read of the nearness of the spiritual realm to the material; that they are not lying leagues and leagues apart, but that they border and touch upon each other; but does not the communication, the contact, continue in this present day? Yes, if it ever did! and let us not be deterred in examining or investigating this subject because a great Bible fact and a sweet, holy consolation has been perverted by some for deceit and money. The mere fact that you and myself do not see a thing does not prove that it has no existence. The mere fact that you and myself do not hear a thing does not prove that it may not be heard. The mere fact that you and myself do not feel a thing does not prove that it may not be felt. The mere fact that you and myself do not understand a thing does not prove it beyond the grasp and comprehension of others more spiritually refined or strangely gifted. But some say these strange and unusual things are against the laws of nature. But by what warrant does any one assume to determine what the laws of nature permit or do not permit? Does any one presume to know it all, or has God revealed to any cold ungifted materialist the whole range of mental and spiritual powers and possibilities? What mean those occasional instincts, intuitions and flashes of wonderful capabilities unless to show that the soul and spirit now are only in their budding infancy? There may be sounds, sights, existences all about us, which, for want of power to see, or hear or feel, may go unseen and undiscovered by our ordinary senses.

We may walk through some fair garden at midnight with the lilies and carnations, the azaleas and roses all about us, but unseen and unrecognized on account of the darkness, and only when here and there a whiter bloom gleams out and sweet, faint odors from unseen sources steal through the dewy stillness, do we feel and know that we are in the garden amid the shrubs and flowers. Now, shall we doubt the existence of the flowers because we cannot see them? So, too, we may sit on some hillside with the glorious landscape spread all around, yet owing to the dark pall of night thrown over hill and valley we can see nothing of nature's wide-spreading loveliness. But it is all there just as real and existent as though a summer's sun were pouring his beams down upon it. The mere fact of conditions being such that we do not see or feel a thing does not militate against its reality or existence. You wake up of a summer's morning and the air is filled with mist and fog and the whole atmosphere about you is distinctly visible. You can see but a little distance through it. But in a short hour it is all gone; everything is clear, and all has become visible! Has anything been lost—is anything gone? No. Only a change of atmospheric conditions! What before was visible, by contact with heat, by attenuation has become invisible! So all through the material world invisibility does not prove non-existence. The word of God speaks of many things about which we doubt and waver simply because, in our intellectual and spiritual feebleness we cannot comprehend them! We may lay it down as a fixed fact that in moral, spiritual and intellectual things that which has taken place in the past is possible in the present and future! All through the scriptures we read of angels and ministering spirits. "Are they not ministering spirits sent forth to minister to them that are heirs of salvation?" In our text we have a scene which has its analogy in the illustration of the garden or landscape obscured by the midnight! If the tourist wait till the darkness has been lifted the grand scene will spread before him. It is there just as grand and as real as it will be when the sun is in his meridian splendor, but conditions are such that he cannot see it. So it was not until the Lord had opened the young man's eyes to see spiritual things, that he saw the horses and chariots of fire round about him? They were there but the physical eyes could not see them. So, too, there are many things. Yes, the grandest and best things in God's great universe which now we cannot see. We cannot see the human spirit with its powers of love and hate—of thought and sympathy, only as it plays upon the face and features! But who ever doubted its existence or separate identity from the human body? The mind now reigns in the material body. It controls matter by will power and is conscious in itself of its separateness and superiority over inanimate matter! The human being, unlike the brute, sees intuitively beyond sense and recognizes the unknown which the seen and known predicts and indicates, and so he lives in the enjoyment of that which he expects and looks for as well as the things which come to him in the present time. This is reason, instinct, intuition, to feel and to realize what is and what may be from what we now see and experience and to know the future and the hidden by the analogies and intimations of the present. Had we not the power to perceive, truths and facts beyond the sphere of our senses we would be little better off than the brutes that perish. And the fact that man reasons and infers beyond material things is itself proof positive that his mind is not material nor a merely material production. By a reasoning process we get a glimpse of all the reconciling possibilities which we so much need to explain to us our present mysterious and often incongruous existence—the apparent inequalities and inconsistencies with divine love, wisdom and justice. What we know not now we may know hereafter. Facts present are intimations of facts in the future—reason and intelligence predict what the love and wisdom and justice of God must work out for us in a realm beyond this. Existence must run on a line of the higher analogies of life and every just expectation fairly founded on present experience is in the nature of a true prophecy, being in harmony with those laws by which all things are wisely ordered. Everything demonstrates

that the soul possesses powers and endowments which the senses could not confer upon us. Our senses are constituted for this world and we are to enjoy it. But our undeveloped spirits are constituted for a still higher realm of existence and achievement and if our very natures are not false in themselves we must in all fairness realize those promises and expectations God has placed within us, just as instinct and intuition were not placed by the Creator in birds, insects and animals to mislead, but to direct and guide them. God would not deceive; therefore there must exist the things predicted! Reason and aspiration prophesy the future, and the prophecy must be a true one! "We now see through a glass darkly"—the mist and the darkness shut off from sense and vision a myriad things ultimately to be revealed to us. Do we come in contact with a spiritual realm of realities and existences?

Let us for a moment speak of the discoveries which demonstrate that even in the material world of sight and sound and hearing, there is a vast realm which lies beyond the range of our present senses. We need not dwell upon the modern discoveries in the telephone, the microphone, the microscope and telescope, which reveal to us how we are narrowed down even in our physical senses, and that is only because of our limited faculties that we do not see and hear and know vastly more of what lies about us. And if this be so in regard to the material world is it not even more true of the intellectual and spiritual? Who does not feel at times the pressure of narrowness and limitation? Who does not feel that they are not all they could be? Who does not feel powers and possibilities struggling for growth and expansion? In everything of a mental or spiritual nature, whether it be in regard to civilization or the individual's growth and progress, time enters in as an essential element. God bestows this higher knowledge just as the race or individual is fitted and prepared to receive it. The world has been advancing through its various grades and stages upward, and God has dealt with humanity just as the wise schoolmaster deals with his scholars. He has promoted it according to its fitness and attainments and now, in this age, the best scholars are being advanced into the highest grade—the last class—the preternatural and spiritual. Do we come in contact with the spiritual realm? My friends, this may be a utilitarian age and although we may seek the positive and material, yet "Man does not live by bread alone." He lives to improve and develops much as to exist. In fact, his intellectual and spiritual development is his only real and true existence.

That which brings home to our consciousness the greatness and vastness of God's realm of life and nature, even though we see it not all with our eyes, nor hear it with our ears nor touch it with our hands, is something more than mere impractical theory. Who does not realize that there is vastly more to God's great universe than what we see in the dust and matter about us? Do you ask what is the use, the benefit of these higher and deeper thoughts and investigations? I say this life is not our true and real abiding place and though during our tenancy of a few years it behooves us to use our best energies in the cause of our earthly welfare and happiness and the interests of those near and dear to us, yet if our permanent dwelling place is soon to be established elsewhere and if, as the years go by, our affections are stealing thither before us, if the home circle is gradually dissolving here to be re-established in another region, shall we regard it as a matter of mere idle curiosity to endeavor to ascertain whether knowledge of and contact with that spiritual realm is permitted us now before we reach it? With many homes the majority are already on the other side? Is it idle and irrelevant to hope and dwell upon its blessed realities and precious inmates? Is it weak and foolish to dwell upon visions and memories of our sainted loved ones? No, my friends, such thoughts come from our highest and holiest longings and impulses!

The word of God teaches and re-teaches the contact and intervention of that spiritual realm with this world! The Bible gives instance after instance that have come to those more preternaturally and spiritually gifted and nowhere does it say that henceforth they were to cease forever!

And why should we suppose that there is less interest in heaven for this earth now than in the days of the apostles or patriarchs? We have the inspired record of the return of five persons from that other realm of existence to this one. The Prophet Samuel to Saul king of Israel, Elijah and Moses and Christ on Tabor. Our Lord himself after his resurrection and the Apostle Paul after being caught up into the third heaven! The gospels declare that after the crucifixion that "Many bodies of the saints which slept arose and came out of the graves after his resurrection and appeared unto many." And in the Old Testament scriptures angelic visitations were many and frequent. All the great poets and writers mention such occurrences. Milton says: "Millions of spiritual creatures walk the earth unseen, both when we sleep and when we wake!"

"Why come not spirits from the realms of glory,
To visit earth, as in those days of old,
The times of ancient writ and sacred story,
Is heaven more distant or has earth grown colder?"

Nay is not this truth an essential element of our religious faith? It is that cold, practical skepticism of those who are morally and spiritually unfitted and unable to grasp or perceive spiritual and intellectual things of this higher order, who say that these things which are glorious and possible to finer and more gifted natures, are incredible or impossible! Is it so that there are ministering spirits sent forth to heaven's errands of goodness, love, tenderness, persuasion and influence? They come, they go. We cannot tell whence they come nor whither they go! But they enter the silent chamber where some loved one is slowly breathing life away and wait with folded wings the departing spirit and at times we can almost feel their presence! Nay, may not the fact of their presence, discovered to eyes that the nearness of death has given the beginning of a power to see spiritual existences, be due that radiant expression which lights up many a dying face as the curtain of life is falling upon time and rising upon eternity? "There is joy among the angels of God over one sinner that repenteth," said our blessed savior; was that stirring utterance only a pretty figure of speech with no objective reality? No—careless of the empty events that agitate worldly society; intent on other strifes than money, position and earthly projects; and with thoughts fixed on a kingdom and existence which must endure forever, they rejoice in every accession which that kingdom receives and in the rank and condition which a death-born soul will enter upon within it! In the lowest, poorest wretch who cries out in his sorrow and regret, "Lord be merciful to me, a sinner!" or in the coming of a prince or leader who has loved his Lord and served his fellow-

men! Make all the allowance you can for figurative language and poetical allegory, yet there remains vast, calm and not to be mistaken, the firm faith of thousands, proven by a strange and indefinable experience, and by the testimony of the holy scriptures, the fact of the reality and influence of the world of spirit and spirits upon our lives and actions—contact with that other realm of existence—the wonderful and preternatural powers with which some are gifted! We may not be able to explain modes and processes but we are left to find our way along that mysterious path by the light of reason, analogy and by the testimony of thousands who have had a deeper knowledge and higher experience! That light may be, as yet, obscure and dim but it will come more clearly as we are fitted and prepared to receive it. If the world has arrived at that point where it is crying for more light, higher and clearer disclosures of what the soul is and will be, so that faith and hope may have a more certain and tangible basis to rest upon, I believe that God will bestow it upon us! The light may now be imperfect and the disclosures and revelations insufficient to satisfy a doubting and skeptical curiosity, whose very lack of faith and spirituality unfits it for these higher gifts and revelations, but it must shortly come to those more advanced and spiritual thinkers! In the dimness of this present life we may not have the full light but there will be flashes and intimations clear and unmistakable! We may be destined to wait "till the dawn breaks and the shadows flee away" for the clear, glorious sunshine, but we believe that that which we now see and meet on the borderland—in this twilight existence—these strange intimations and flashes—only foreshadow and predict the glories and marvels which await God's children in his kingdom beyond this. The gleams and the odors we catch now, but then, with spiritual eyes, in the clear sunlight of that other realm, we will behold the full-blown buds and flowers now obscured by the darkness. For then, in God's spiritual paradise, a new light and new spiritual eyes will reveal them to us, and instincts and intuitions, yes, and new powers and senses which now lie latent and undeveloped will spring into life and reveal them to us! Yes, there are many things which I do not see! But which I know have an existence. No one has ever seen the spirit of one with whom he has been in daily contact. He has only seen the face upon which the spirit beams or reflects itself. We may not be able to see with material eyes these angelic visitants, but are there not times when we feel the near presence of our sainted loved ones? Why may they not hover near us in our lonely walks and in our meditative and solemn moments? Do we not at times feel them near when the lengthy shadows hallow and sanctify the eventide? Do we not feel them near in moments of impending danger or when affliction and sorrow like a dark pall enshroud us? Who can say that at such times there is not an objective reality to the strange consciousness of some near contact with a living presence? Who can positively say that angelic existences or our departed loved ones cannot revisit this earth and make themselves known to feeling, to instinct, to impression, and in some of our higher and more exalted moods even to an illuminated material vision? It has been so in the past, who can say it may not be so in the present and in the future?

True Eclecticism is Better.

To the Editor of the Religio-Philosophical Journal:

With your kind indulgence I would like to present to the readers of the JOURNAL some thoughts excited by reading your editorial of the 14th inst., headed, "Faith versus Physic." It appears that Estella Whitney, 11 years of age, of Brooklyn, "had been sick for five days," and Mr. Whitney telegraphed to Julius A. Dresser, a celebrated Boston mind healer, to see what he could do. Mr. Dresser telegraphed back that he would begin treating the child from Boston. "Within 24 hours after Mr. Dresser put his mind-telegraph at work in Boston, the patient in Brooklyn was 'apparently well.'"

Three physicians had decided that the little girl had remittent fever, and that "a turn for the better could not be expected before ten days." I judge that they did nothing for the patient to interfere with the vital forces of the system. If such is the fact, in other words, if there are three physicians in the city of Brooklyn who prefer to do nothing rather than do wrong, let us thank God and take courage. Such physicians ought to be brought forth and exhibited as the light of the world and the salt of the earth. They must have been pure enough to have imparted (whether they knew they were doing it or not) some healing magnetism to the patient. On the other hand, if they were the kind who join with their good and counteractive (so that all their patients are not killed) magnetism, bad drugs, they should have said that a patient that ought to recover in five days under proper treatment could not be expected, under bad treatment, to be better "before ten days."

Aside from the sure magnetic influence of the three physicians, who or what was giving Estella healing treatment during the five days before Mr. Whitney telegraphed to Mr. Dresser? The plain answer is, good old "Dame Nature" who is the worst understood, yet best nurse and physician on earth. She can heal a young patient much quicker than an old one, especially if not interfered with by middle-aged doctors.

Estella might have been better before Mr. Dresser began his treatment, yet the better was not observed by father nor mother. I will give one among many illustrations that I could on this point. Several years ago I treated a man who had been very sick for about three weeks. About a week after I could see an improvement in his symptoms, he told me that he was no better and that he was thinking of sending for another doctor. While I was trying to convince him of his mistake a neighbor came in and spoke to the patient. "You are looking better," he replied. "My looks are very deceiving, then, for I am no better." He did not give any other doctor a chance to perform a miraculous or deceptive cure, yet he recovered.

On the 9th inst. I was called, in great haste, to see a boy, eight years old, who had been vomiting much of the time for about twelve hours, and was suffering great pain, at times, in the region of the stomach and liver. The vomiting continued about every two hours, for nearly five days. The matter thrown up was very bad appearing bile, and grew less and less in quantity to the conclusion of the vomiting. The tongue became very thickly coated. The patient slept perhaps half of the time, at intervals, during the nights. He wanted nothing to eat, but expressed frequent desires for cold water, which was denied him; the appetite was not forced, because it is worse than foolishness to put food into the stomach when it cannot be digested. Six days after the appearance of the trouble the pain was gone, the vomit-

ing was suspended, the tongue was clean and the appetite had returned. On the 16th inst. he went to school. In indulging his appetite he was not unwisely exposed to the dangers of "ice cream" as Estella Whitney was. He had been too sick for such kind of looking-glass-and-hammer indulgence; probably Estella had not been.

A summary statement of the treatment of the little boy's case was an encouragement of what Nature had started—the throwing up of the offensive matter—the dilution of it so as to cause its ejection as easily as possible. I aimed to remove the pain by removing its cause. Hot drinks were used because more relaxing, diluting and cleansing than cold. A little of a mixture was given, having for its chief ingredients, lobelia, capsicum, peppermint and valerian, being a safe emetic, stimulant, antispasmodic and nerve, without stupefying or intoxicating. Hot catnip and sage teas were given without limit and according to thirst. A hot foot bath was employed every four hours, when awake, and frequent hot applications were made over the stomach. Enemas and a little senna tea were given.

Of course, my mind was as anxious as any mind-cure or faith-cure doctor's mind could have been for the relief of the patient; yet how could the little boy recover until he got rid of the bad matter causing his suffering? A carbuncle cannot be removed or changed to nothing until it has had sufficient discharge. Likewise, an overflowing gall-bladder must have time and a chance to empty. A mind-cure doctor who could have began treating the patient the fifth day after he began to be sick would have had a better chance to tell about a sudden cure, than if the mind-treatment had begun on the first day of the sickness.

The best mind-cure advocates receive right from anywhere, and reject wrong from everywhere. Because a large class of badly educated doctors have gone to the wrong and dangerous places in the mineral, vegetable and animal kingdoms for drugs, the opposite extreme should not be taken that there are no safe and necessary drugs for the sick. Popular wrongs about materials should not drive us to think that mind is everything and matter nothing. Because it is best sometimes to operate on an abscess with something besides the mind, that does not give liberty to operate on flesh with a saw or a poisoned lancet.

Because many drugs in common use should never be employed as medicine, that does not make it clear that all harmless drugs should be kept out of the sick-room. It must be admitted that wrong or officious attempts at aiding nature are worse than to let nature alone, and one example which will last while memory remains, must be presented. If the lamented Garfield could have been placed among hopeful friends who had confidence in natural laws, with nothing to use but good air, light and heat, pure water and proper food, and common sense, he would have stood about 99 in 100 chances to have recovered, whereas, under the poisoning, narcoting, stuffing, meddlesome and erroneous treatment he received he had not a single chance to be healed. False medical science and foolish Christian science need some alternative treatment.

The little boy patient that I treated is the youngest of a large family of children, and, consequently as you said about Estella Whitney, is "naturally the pet of the household." In the argument I wish to present the case of a patient who is the head of a large family, and, consequently, regarded, under all the circumstances, with great interest in such family. Cases like both often cause a foolish or almost insane and dangerous excitement. When more people learn to keep out of the sick-room or be reasonable and unfrightened, less patients will be scared to death or drugged to an injurious or killing insensibility. It is a sad condition of things when the friends of the sick require more attention than the patients, and will not be comforted unless the patient is either eating or sleeping. Stuffing and stupefaction are not remedies. An increased attention should be given to the laws of life, health and disease. There should be more teaching and learning of common sense and less respect for nonsense—there should be more study of God's laws than something about him that never can be learned.

On the 10th of last October a man 53 years old was taken with inflammation of the stomach, accompanied with severe pain. What few teeth he had were poor ones. His business called him away from home much of the time, where he had eaten hurriedly, with cold dinners. I found him vomiting and suffering. I gave a helping hand to nature in her efforts to clear the stomach of undigested food and other bad matter. I gave him treatment similar to that which I afterwards gave the little boy patient. In about six hours the pain was gone, but some soreness remained. In about a week he was on the road attending to business, and has continued at work ever since. Of course, I had given no bad treatment to be overcome.

Let us take another view of the cases. If I had followed the popular way and given both of my patients morphine and whisky, according to the severity of their suffering, or treated their pain instead of its cause, what have I a right to think would have been the result? The oft-times demonstrated answer is this: The result would have been death in a few hours, a lingering sickness or some chronic disease. Another question: Could any other mind-cure doctor (for I believe in a reasonable mind cure) have done any better?

If there is too much blood about some sensitive vital organ, and consequently, too little at the surface or extremities, it is nonsense to always depend wholly on the mind to equalize the circulation. If there is some foreign or effete matter within the body, it is foolish to try to will it out, when such will-power can be aided by some safe emetic, cathartic or diaphoretic. It is not quite as foolish, however, to try to will or pray such matter out of the body, and not interfere with nature's ways, as to fasten it in the system with morphine. It is better to suffer wrong than to do wrong. It is better to endure a pain, in a curable case, than to weaken the healing powers of the system with narcotics, and thereby kill or endanger life. An ulcerated tooth never was removed by a mere exercise of the mind or by sending of petitions to heaven. Also, such tooth should not be extracted by any means or instrument that will endanger the patient's life or be very liable to lessen his future enjoyment.

Consistently, reasonableness and common sense are better than false theories and killing or injurious practices. A true eclecticism is better than any one system or practice.

G. W. KING, M. D.
King's Station, N. Y., Jan., 1888.

A resident of Shullsburg, Wis., says that he knows of an iron ring as big around as the palm of the hand being found in the heart of a cow that had been killed for beef. He doesn't attempt to explain how it got there.

Christian Science.

Extracts from an Address Delivered by J. J. Morse, at San Francisco, Cal.

Plainly and emphatically the question has no relation to the subject of modern Spiritualism, save only, shall we call it, a negative relation, for the Christian Scientist repudiates the Spiritualist. Why? Because the annuals of Spiritualism present records that will equal every achievement accomplished by the Christian Scientist. You have only to turn to the literature of the movement to find cures equally remarkable, apparently as miraculous and startling, as seemingly impossible, as are any of those that are associated with the literature of Christian Science. But here is the point. May we not look at home just for a moment? The healer who works under the influence of a spirit, is a Spiritualist, and Spiritualists do not believe in the divinity of Jesus Christ; they do not believe he was born of the Virgin mother; they do not accept the divine inspiration of the Old or New Testaments; they do not believe the Trinitarian doctrine; they are a people outside the pale, and the Christian Scientists say, "What shall we do? We cannot deny their facts, they are too powerful in the community now to be sneered down. What shall we do? Steal their thunder, use it on our stage, and then say 'What holy people we are.' So, instead of the healing medium, instead of the healing influences from the Spirit-world, instead of the demonstrated power of intelligence over the evils and disorders of life, as seen through the communications and teachings received from the Spirit-world, let us have the anointed Jesus of the church, let us fall back upon the Apostolic teachings, let us steal the doctrines of Spiritualism and apply them in our own churches, and so accomplish the same things that the Spiritualists are accomplishing in their department, and then let us say, 'Behold, we have the spirit and the truth of real Christianity working in our midst to-day, and you have no need, beloved brethren, to go over to those dreadful Spiritualists, who will lead you, astray from the true God.'"

That is all there is when you get right down to a rational and plain consideration of Christian Science. We repeat, that within the ranks of the religious community this movement has done good; that for a certain class of persons who are interested somewhat in spiritual phenomena, and who do not draw the line so closely between orthodoxy and heterodoxy, it has done much good, and being a fashionable thing, and, as a consequence of having the sympathy of the established orders of religious teaching, it grew up like a Jonah's gourd in the night, but perhaps it may wither just as fast when the light of reason's sun descends upon it. In the meantime it has called attention to the influence of the mind upon the body, as well as the influence of the body upon the mind.

What is the issue of it all? It is that the trend of human thought is in the direction of the higher dynamics of life, a recognition of the fact that there are those subtle forces in existence. That is the scientific, rational and practical issue of it.

But if we take its issues upon its own ground, it is but another prop to ecclesiasticism, another support to the decaying systems of theology, sectarianism and dogmatism. But in taking this ground it absolutely defeats its own purposes and knocks the foundations from underneath its own existence. The world does not want to go back to the past, the world is outgrowing the irrational and mystic doctrines that have been associated with popular theology for ages. I see now no necessity for an individual incarnation of God, or for any of the theological faiths and doctrines that have been associated with the life and character of the man of Nazareth. The rational and intelligent Spiritualist is practically acquainted with the realm of forces, that the Christian Scientist says he knows so much about; and he knows in spite of the denials of Christian Science, that the spirits of the dead do exist, and through their mediums they can accomplish the healing of the sick.

We part, then, with the Christian Scientist in all kindness and in all sincerity. We have nothing in common with him, nor he with us. He stands apart from the movement of modern Spiritualism as it is to-day. Let him take his Jesus, his bible and his doctrines, and hug them to his bosom, finding comfort therefrom. He has a right to them. We do not stand in need of them. You as rational and intelligent Spiritualists may listen to all he may tell you, but when you have gathered all he can present, you will find that you are already familiar with it.

Let us do our best to remove sickness and evil from human society. Rather than imagine that a man is not sick when he is ill, do your best to build up an honest understanding of life in all its conditions, so that sickness and wrong may become impossible in future ages by reason of the righteous living of the world. If you wish to purge away the errors and evils, then, by the practice of justice, by honest living, and virtuous thinking, by earnest purposes and noble desires, purify your own lives and bring your own individual existence into harmony with the eternal principles and justice of God. Then though you be not a Christian, though you be not a Spiritualist, though you be a Nothingarian, if you are in harmony with right and justice to all mankind, then you will have within yourself all that Christian Science can give you if you accepted its teachings and embraced its philosophy.

We ask you to bear in mind that we do not deny whatsoever of truth there may be in this system, but we do say at once and forever remove all sectarianism, all the barriers and limitations, and open up the domain of truth for all mankind. Then there will be no Christian Scientists, no Metaphysical Scientists, no Spiritual Scientists, but there will be intelligent, spiritually minded men and women who are living in harmony with the universal principles of God, and by their harmony and unity therewith proving the reality that the brotherhood of man is independent of all religious distinctions and theological definitions, and that it rests in the heart of humanity itself and is anchored in the very soul of Being.—Carrier Dove.

"L'Annee Scandaleuse" is the pleasant title given to the year 1887 in France. Scandals of all kinds, and among all classes and professions, simply abounded last year, crowned at the close by the presidential scandal.

Here are some answers actually given to questions in the examination papers at an Eastern school: "The feminine of bridegroom is bridesmaid; of shepherd, shepherd girl; of Jew, Jew lady; of lion, female lion; of actor, actress."

Seventeen negro farmers of Attala County, Mississippi, each year give a prize to the one of their number who raises the largest hog. The prize for last year was recently taken by Elam Meek. His hog was 23 months old and weighed 615 pounds.

Early February Magazines Received.

THE ATLANTIC MONTHLY. (Boston.) The fresh and fascinating story of E. H. House entitled *Yone Santo*: A child of Japan reaches an important crisis; several characteristic chapters are added to a Despot of Broomfield Cove, and the serial story by Mrs. Oliphant and Mr. Aldrich is concluded. Among the prose articles, those on The Medea of Euripides, and on The Marriage Celebration in Europe, are particularly valuable. George Parsons Lathrop contributes an article on George Meredith, and James Breck Perkins an essay on Madame Necker. Endymion, a poem by James Russell Lowell, deserves especial mention. The Gifts of the Fates merits commendation, and the briefer poems are literary gems. There are also reviews, notices and the contributor's club.

THE POPULAR SCIENCE MONTHLY. (New York.) Ex-President White opens this number with new chapters in the Warfare of Science; Lieutenant Charles C. Rogers presents an account of the progress of the work done on the Panama Canal; Hon. David A. Wells continues his series of Economic Disturbances; Dr. Mary T. Bissell, writing on Emotions versus Health in Women, insists upon the training of young women to think and be useful; Mr. G. P. Serviss gives the final number of his delightful papers on Astronomy with an Opera-Glass; Mr. W. Bernhardt has an instructive paper on Vegetable and Animal Aliments; and the Address of Prof. E. S. Morse on What American Zoologists have done for Evolution, is concluded.

THE FORUM. (New York.) Senator S. M. Culom contributes The Government and the Telegraph, which will be found valuable reading; Prof. W. T. Harris asks the question What Shall the Public Schools Teach? How Protection protects, by Judge Kelley should be read by the protectionists and the free traders; the series of Books that have helped me is continued by Judge Robert C. Pitman; Prof. John Tyndall has an essay about the sky. There are also the following good articles: The Mechanism of the Singing Voice; My Religious Experience; The Torrid Zone of Our Politics, etc.

THE ECLECTIC MAGAZINE. (New York.) The Duke of Argyll's article, The Power of Loose Analogies opens this month's installment of good reading. Cesar Borgia will interest many, also The Model; Irish Secret Societies is timely; the Marquess of Lorne contributes Who were they? A Maltese apparition; this is followed by Stage Ghosts, and the Life and Letters of Charles Darwin. The Rosicrucian Brotherhood, by Arthur Edward Waite will attract many who are looking for anything new upon this subject. Many other articles from popular writers aid in making this a good number.

WIDE AWAKE. (Boston.) The frontispiece, a picture of John Quincy Adams, accompanies an instructive paper, being the second one in the children of the White House series; another article of value is about Rosa Bonheur, by an intimate friend of the famous animal painter; The story of an Ambuscade by Paul H. Hayne occupies six pages; and Mrs. Preston writes about this author's childhood. There is a good gem paper, With a Diamond Collector, another good one by Mrs. Leonowens and another telling the boys how to make various kinds of Snow Forts and Snow Houses. The serials are delightful and the poems and pictures add much to the amusement of the readers.

ST. NICHOLAS. (New York.) A touching Russian Christmas story entitled Michael and Feodosia begins the number, and is appropriately illustrated; the story of Sara Crew is pleasantly concluded; Diamond-backs in Paradise tells of the rattlesnakes encountered during a winter in Florida. In The Story of an Old Bridge will be found a historical sketch of London Bridge; High tides in the Bay of Fundy are explained in an amusing story, and Lieut. Schwatka, in How a Great Sioux Chief was Named, gives the origin of several appellations; Drill: a story of school-boy life is begun; The Astrologer's Niece has quaint designs. There are other interesting features and the usual poems and jingles.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

SWEDENBORG THE BUDDHIST. or the Higher Swedenborgianism, its Secrets and Tibetan Origin. By Philang Dasa. Los Angeles, Cal: The Buddhist Swedenborgian Brotherhood. Large 8vo. Paper, pp. 319.

The general reader is probably not familiar with the teachings of Theosophy. He has heard of the Theosophical Society, whose accredited founders and representatives are Col. H. S. Olcott and Madame Blavatsky. He may have heard that the movement which has found expression in this organization is claimed to have been initiated and directed by certain mysterious personages called "Mahatmas" who reside in the recesses of Tibet or on some oasis in the desert of Gobi. He, of course, knows that wonderful powers are alleged to be possessed and manifested by Theosophical adepts, such as the projection of the double, the precipitation of letters, jewelry and various objects through great distances in a moment of time. It is to be presumed that he is aware of the fact that the English Society for Psychical Research has through its agents investigated some of the cases of occult phenomena claimed to have been produced through Madame Blavatsky, and has reported them as fraudulent.

The writer is of the opinion that Theosophy has made little progress toward the public favor in consequence of the prominence that has been given to its claims for occultism as related to physical phenomena. While the public likes wonder-working and the emotional, it has but little respect for the wonder-worker.

That phenomena occur that transcend our interpretation of natural laws; that certain persons possess and exercise powers that seem beyond the limitations of common life and experience, are facts well established in the judgment of all candid and persistent investigators. And it is quite credible that the special training recommended to the Theosophical neophyte may lead to the development of such power. The writer greatly doubts the wisdom of seeking the cultivation of super-normal physical power.

The esoteric side of Theosophy, however, is well deserving of the careful consideration and patient investigation of every thoughtful mind. It is the experience of the writer that it brings into something like harmony and accord, the many and apparently utterly diverse systems of religious thought, and illuminates the darkest problems of human experience and destiny to that extent that they no longer baffled solution.

The book whose title heads this review will aid the general reader in obtaining a fair understanding of the more general features of Theosophical exegesis as developed from Buddhism. Under the form of a symposium, the author introduces a Buddhist devotee, a Buddhist monk, a Chinaman, a Parsee, an American woman, an Icelandic, an Aztec Indian, a Brahmin, and Swedenborg. The gist of the discussion is to maintain the thesis that the peculiar teachings of Swedenborg are not only in accord with Buddhism but are substantially the same. The argument is very ably maintained on the part of the Buddhist monk, but the recording of our posthumous Swedenborg is more ingenious than convincing, and fully justifies his Buddhist cognomen, the many and apparently utterly diverse systems of religious thought, and illuminates the darkest problems of human experience and destiny to that extent that they no longer baffled solution.

articles of faith as tend to indicate the general similarity and agreement in basic elements. The whole tends to the recognition and presentation of Theosophy as the modern exposition of the old wisdom-religion that includes all creeds and is now coming to the front to supersede the insufficient creeds of the day.

His description is interesting, spirited and instructive, and set forth with a quaintness of diction that is at times decidedly humorous. As a contribution to Theosophical literature it is well adapted to general comprehension, and will repay perusal. F. A. N.

CHRISTIAN PNEUMATOPATHY. By Wm. L. Gill. Boston: Carter & Kirtick. Price, \$1.50.

The author of this book has long been an occasional contributor to the *Journal*, and he is the author of several works of elaborate metaphysics. This work sets forth Mr. Gill's views on the practice and philosophy of mental healing. He has very little in common with the Eddy-school, either in spirit or ideas. He is thoroughly Theistic and his Christianity is of the broadest type.

Instead of repudiating science and the laws of physical nature, this work treats them with intelligent respect, and shows how those laws are not only a fact, but a metaphysical and practical necessity and benefit.

The book argues that the ultimate end and law of the universe is a law of goodness, of health and perfection. This is argued from the ideal of moral and intellectual conception, and from the normal tendency of all known law, sensible and supersensible. This is strengthened and perfected by the conception and conviction of the existence of Deity as the infinite impersonation of all ideal thought and moral intuition. A reasonable proof of such a being is found in our spiritual nature as seen in the loftiest of human characters, in its incipient action in the most unworthy and most undeveloped; and in the manifest stream of tendency in all things to educe, develop, strengthen, discipline and perfect the moral and spiritual life. The same truth is indicated in the zoological progress from the lowest rank of sentient beings up to man and the gradual development of man by the severe discipline of natural law in both the sensible and spiritual realm. This conviction once attained, a logical result is the adoption of an optimism worthy of infinite perfection in relation to the limitations which necessarily appertain to the finite.

This introduces the great and difficult problem of the relation of the finite to the infinite, and though all previous efforts at its solution have been very unsatisfactory, our author attacks it with the serene confidence that all further effort will only be an elucidation of his demonstration. His positions are that God only is eternal as the infinite and absolutely perfect; and that as such he has the power of absolute creation, which is an increase in the sum of being, and exists in its perfection from evolution, which is only a change in the modes of that which previously existed in other modes; that the created is from its necessary nature as creature finite or variously limited in its powers and capabilities; that therefore finite minds are liable to error, that they acquire knowledge by experience through the action of forces operating with uniform regularity, whence the possibility of pain, disappointment and multifarious confusions are in the initial conditions of development inevitable, disciplinary and educative. Thus what is called natural evil is a real and painful experience in innumerable forms and conditions; and Infinite Perfection could not prevent it without preventing what said Perfection must achieve. It is a real evil as a painful experience; but it has a mission of goodness, and shall not utterly and ultimately fail of its end. Hence it does not exist for its own sake and it is to be avoided as much as possible always, and the supreme law of duty is to diminish it all we can and replace it with its opposite. This suggests a law of healing for both God and creature. This law is to be found and followed by the creature as one of the conditions of his well-being.

In the study of this great law, pneumatopathy finds that one of the great facts and principles is, that all is mind or spirit—one infinite spirit and an indefinite number of created finite spirits, and nothing else; that there is no matter as a different substance with an opposing set of qualities. This is a necessary inference from the spiritual nature of God, who could not create anything so opposite to his nature as matter has been expounded to be. It is necessary to a conception of the logical and metaphysical unity of the universe, and to a consistent exposition of all psychological phenomena. Above all it is necessary to the doctrine of mental healing; because mind is always opposed by a substance whose qualities are all the opposite of itself. Matter, then, is a thing which has its own laws, which are not subject to the laws of spirit, neither indeed can they be. Here the action of mind is obstructed and debased. It has no natural right of dominion. Hence the doctrine that mind is the only healing agent must be abandoned or it must insist that matter so-called is only a series of modes of mind.

Yet because matter is a mode of mind, it has its offices in relation to all other modes of mind, and some of these are indicated and partially expounded in their bearing on the philosophy of mental healing and well-being. The author argues that the human mind has an indefinite power of direct agency for preserving and restoring the bodily health. This power of course is not lost by death; and so we may receive aid here from spirits who have left our sensible form. But the great and ultimate reliance is on the infinite Spirit, who is perfect Life and Health, and the only ultimate source thereof. Such is a very brief outline of Christian Pneumatopathy.

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THE WHITE CROSS, Its Origin and Progress. By Dr. E. F. De Costa. Chicago: Sanitary Pub. Co. Price 10 cts.

The object of The White Cross Society which was first organized in England in 1883 is to elevate opinion respecting the nature and claims of morality, with its equal obligation upon man and woman, and to secure a proper, practical recognition of its precepts and authority on the part of the individual, the family and the nation. This little pamphlet is a comprehensive statement of its growth, methods, etc., etc.

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CHICAGO, ILL., Saturday, February 11, 1888.

The Future of Mediumship.

The general subject of mediumship is a matter of first importance from whatever point of view the question is studied. Too frequently the matter is dealt with from the professional standpoint only. In such case a partial, and often but a distorted, view of the problem is presented. The professional side of mediumship does not represent the only aspect of the subject, for some of the most wonderful mediums have been developed in private families, wherein suggestions of payment would be at once resented.

Then, again, too much stress has been laid upon the results of mediumship and not enough upon the means by which those results have been obtained; while scarcely any attention worthy the name has been given the effects of mediumship upon the individual medium. Spiritualists as a class are, it must be admitted, and to their shame, almost as much in the dark upon the physiology and psychology of mediumship to-day as was the case when the movement started forty years ago. The reason of so little advance is that up to this time they have sacrificed a study of the nature and effects of mediumship to persistent search for its most marvelous results. Phenomena have been sought for themselves, not for the laws they revealed. It cannot be denied that the result has been bad. Admitted ignorance of these laws has been to Spiritualists their weakest spot; pretenders have not hesitated to take advantage of it. The plea of, "Well we do not know all the laws of mediumship yet," has been used by many a rascal as a cloak to cover up delinquencies. True we do not know nor can we expect to know just yet, all the laws of mediumship, but surely more could have been learned ere this if a determined effort had been made in this direction!

Undoubtedly mediumship is the cornerstone of the demonstration of life after death. Equally true is it that mediumship is a natural possibility—more or less marked in various individuals, most likely in all. While it may also be admitted that the exercise of the developed faculty is as legitimate a subject of sale as is the ability of preacher, singer or actor, though something of taste and delicacy must be argued in a quasi religious movement like ours. But it cannot be too distinctly borne in mind, that if mediumship has its pleasures, it also has its penalties as well. Those penalties apply to the medium; and the Movement alike, and are important factors in deciding the future of this peculiar matter.

The future of mediumship involves three special points: (1) The number of professional mediums; (2) the amount of private mediumship; and (3) the propriety of seeking such development. Past and present experience clearly shows that professional mediumship has brought with it many dangers and disadvantages; that as a calling it begins to show symptoms alike of degeneracy and degradation; that there are "rings" and "combinations" of the more reckless practitioners who are thus united for mutual support and the transmission of useful information; that the guileless inquirer is pumped for points which are duly passed on to the next professional to whom he is effusively recommended. That all this is true needs no saying to those who are on the inside track. To the prescient observer there is no doubt that public professional mediumship will surely not increase in volume hereafter, while it is more than likely to decrease. At best the public medium for tests or phe-

nomena is but an expedient, not a permanency. As to mediumship in private there can be no question that the quantity of it is beyond compute, and that such mediumship is the safeguard of true communion with the unseen world. As mediumship can be developed in private home life, and as the first purpose of its exercise is to hold communion with those gone before, it follows, that as the desired result can be obtained at home, the development of domestic mediumship will ultimately supersede public mediumship, and will thus result in the retaining of mediums where they are safest, i. e., within the protecting sphere of the family circle. Most surely the balance will shift from professionalism to privacy in the near future.

What is likely to be the future of mediumship from a scientific point of view? Very soon Spiritualists as a body must take up the question or else mediumship will result in a modern form of white man's obi, and a new flood tide of evils afflict the public. There must be classification of the phenomena into their proper groups, as for instance, those phenomena that are the product of spirit workers, those that are due to the exercise of psychic powers of the individual, and those which are the joint results of mundane and supra-mundane causes. Emphatically, in this connection, the future of mediumship will be more of scientific verifiability and precision, resulting in less of the confusion and incertitude that now prevail, therefore bringing great gain to the careful observers who will yet arise to deal with the subject as it deserves and needs.

But it is, perhaps, in an understanding of the effects of mediumship upon mediums that the ultimate determination of the future of mediumship can be perceived. The persistent use of any phase of mediumship cannot fail to be injurious. By persistent use is meant its uninterrupted and unrestrained exercise, where no attention is given to physical or mental hygiene, where forces of body, nerves, mind and spirit, are drained and redrafted daily. There can be but one end in such cases—collapse! To be continually under a foreign domination surely undermines personal character and independence. To constantly exhaust nervous force means ultimate paralysis. Indiscriminate development of mediumship has been and still is one of the great errors of Spiritualist work.

The future of public mediumship will be a reduction of its volume; a greater certainty in its operations; a higher type of persons developed for its practice. Already the cry is heard, "Fewer 'wonderful' mediums—more reliable ones." These trials will profit Spiritualists in the end, no doubt; and if every thoughtful reader will heed these words there is no question that the future of mediumship will be of such a character as will add greater lustre to the science of psychology, nobler illustrations of personal character, and give greater certitude to communion with the world beyond. The safe ground at all times is that facts prove mediumship and rest thereon; but let there always be careful discrimination between mediumship and mediums. The one is a fact in nature that cannot be argued out of existence; the other, often, alas! exhibits the weakness of the flesh in a manner so glaring that one is thankful the cause does not depend upon the individual.

A scientific examination of the subject under consideration is the only road to a useful and honorable future for mediumship and mediums alike. The sooner this is recognized and acted upon, the better for Spiritualism and the world.

Wealth and Society.

Dr. R. Heber Newton is one of the most fearless and outspoken as well as most brilliant representatives of the New York pulpit. On Sunday, Jan. 15th, he delivered a sermon devoted to the money getters of the social world. The front seats of his church were occupied by a large number of wealthy men, "Unearned Increment" was the significant subject of the sermon.

Dr. Newton argued that the wealth-making power is a function developed by the social organism. He presented clearly and endorsed fully Spencer's view that society has the main characteristics of an organic structure; that as various functions are evolved by the individual body, so are various powers evolved by the social body, and each serves the whole organization. All our social institutions are organs of the "grand man." The wealth making power is thus evolved in society as a social organ. Private property is called into being that there may be a commonwealth, and the individual is dowered with the ability to get riches to the end that the whole body may be enriched. The rich man says, "I have made my own money." But who made him? He was not consulted about his parents. He was capitalized by others. His successful use of his personal capital has been furthered by circumstance. Education put the capital out at high interest and fortune favored him with good chances. The combined power of others made his power possible. Multitudes of men, he never knew how, united in the complex processes of our civilization to labor for him, all other lines of business converging upon his own to make it profitable. In all wealth there is an unearned increment, a share which in equity belongs to the commonwealth.

Such, in substance, was the main thought advanced by Dr. Newton who concluded by saying that since society gives men the power to get wealth and demands the right use of that power, it may, failing to find that right action of a social function, be tempted to try heroic measures or to evolve a new or-

gan. Those who are acquainted with the doctrines of Socialism can appreciate the radical character of these utterances. They touch one of the most vital questions of the day—questions which cannot be evaded or ignored. But for this fact they would not have been listened to by a New York congregation composed of many of the capitalists of the city. Those who are not socialists, see that there is something wrong in the inequitable distribution of the products of labor, and that there is an "unearned increment," in wealth which in some way should accrue to those whose labors have contributed to produce it.

In these days when men are found extolling the individual, as though he were an isolated independent unit, and when "Anarchism" has its defenders and apologists, it is well that the people be reminded of the interests of society, without which the individual would be nothing. It is well that eminent teachers like Dr. Newton point out to the wealthy classes the important fact that the conditions of their wealth and most of the factors in its production were produced for them and not by them, and that if society owes them its protection of their just rights, they in return owe society whatever "unearned increment" there is in their hands. Wealth must not be used in the future against the welfare of society, as it too often has been and is now used. It must be made conducive to the best interests of the social organism.

Mrs. Eliza A. Wells.

In the JOURNAL dated February 19th, 1887, appeared an account of the detection of Mrs. E. A. Wells while giving a séance for materialization at the residence of Mr. and Mrs. Henry J. Newton in the city of New York. This séance was one of a series of "test" experiments, and for many reasons the affair possessed more than usual importance. The JOURNAL's account consisted of a brief letter from Mr. and Mrs. Newton, in which they said, "She was detected by Mr. Wm. R. Tice, one of the committee, while personating the spirit of his deceased wife, in what at present seems unmistakable fraud"; and a statement in detail by Mr. Tice explaining the particulars of the exposure.

Those who read the account of the exposure last year will recall it: Mr. Tice on being invited up to the cabinet entered the compartment where the medium should have been, and found there only an empty chair with the medium's dress, shoes, etc. A light was obtained and Mrs. Wells was discovered to be out of her compartment and in that of the spirits, though it had been supposed that the partition of fish netting rendered it impossible for her to get there. Mr. Tice in his account says, "Mrs. Wells was revealed to all present (dressed) with her underclothing only, and a white gauze veil drawn tightly over her face and body."

At the time of the exposure, Mrs. Wells was an officer of the 1st Spiritualist Society of New York and on intimate social terms with Mr. and Mrs. Newton. Mrs. Newton in speaking of the lamentable affair a few weeks after said, "I should not have felt worse that night had it been my own sister." Following the exposure, the next Monday we think, Mr. and Mrs. Newton had an interview with Mrs. Wells, and this together with a further study of the circumstances finally led them to the conviction that they had been too hasty in their judgment and that the medium was innocent of any intentional deception. This conviction seems to have been further strengthened by communications received, as Mr. Newton believes, from spirits through several mediums. The theory of unconscious personation was accepted as the true explanation of the affair by the friends of Mrs. Wells. Judge Cross prepared a lengthy statement embodying the testimony of a number of witnesses and of the medium, which was published in our esteemed Boston contemporary under the title: "Mrs. E. A. Wells Vindicated. The most convincing proof of Transfiguration ever yet furnished to the World."

Judge Cross characterized Mr. Tice's act in the following terms:

"The whole transaction was the very worst exhibition of ignorance and brutality which has ever occurred in the endeavor to prove materialization, and defame an honest medium, and you, Mr. Editor, are allowed to publish so much over my signature. It was a cold-blooded attack, and a violation of hospitality shameful beyond example."

The supporters of Mrs. Wells held with considerable unanimity to one or the other of two theories: (1) That the skeptical attitude of Mr. Tice attracted mischievous and diabolical spirits who desired to injure Spiritualism and who took possession of the mediums. (2) That Jesuit spirits accredited with special hatred toward Spiritualism stepped in and took advantage of the passive medium. But in either case Mrs. Wells was not in any sense either responsible or guilty. The great body of Spiritualists held that neither of these theories was tenable and that it was unnecessary to go behind the plain facts admitted by all parties to the affair.

A few weeks after the exposure, another series of "test" séances by a select company of friends was inaugurated, but this time at the apartments of the medium. In the JOURNAL of May 14, 1887, Mr. Newton contributed an interesting account of some of the demonstrations at these séances. This was followed in the JOURNAL of July 2d, with an eleven-column report of the "Test Committee," signed by Mr. Newton, which consisted of a history of the manifestations extending over a period of two months, together with a review of the original exposure. The report, on its face, established the claim of Mrs. Wells as a materializing medium and exonerated her from all blame in the affair

of the preceding February. A somewhat extended and careful canvass made soon after the publication of this report failed to uncover a single person whose views of the original exposure had been reversed or modified by it. This is mentioned merely to show that those who believed Mrs. Wells guilty in the first instance did not have confidence in the apparent results of subsequent séances. Matters remained in this condition, and for good and sufficient reasons it was deemed best to institute another series of "test" experiments. Mr. Charles D. Lahey was chosen as secretary of the company holding these séances with Mrs. Wells; some weeks ago the JOURNAL published a very favorable preliminary statement from him, and in this issue it publishes his final report, which is fortified by a brief statement from another member of the circle.

That the publication is utterly distasteful and unpleasant both to us and our correspondents, must be apparent. But these gentlemen feel they have a duty due to the public, and we can do no less than to give them a hearing. That the publication will stir up much discussion is certain, but we hope that no bad blood will be generated and that the opponents and advocates of the claims of Mrs. Wells will credit one another with good motives and honest intentions. Where the interests of a great cause are at stake, where a question of vital importance to psychical science is in issue, there should be no blinking facts nor shrinking from a thorough exposition of moot questions; neither should a difference of opinion blossom into personal dislike or disrespect. No amount of argument will settle this affair; it is one of facts, of direct and circumstantial evidence.

The statistics of illiteracy in Massachusetts show that the number of illiterates at that State in 1885, was 122,263; of these 45,550 were males, and 76,713 females. Of the entire number, 96,770 are reported wholly illiterate; that is, unable either to read or write. Of these, 37,464 are males, and 59,306 females. There are 25,360 in the State who can read but are unable to write—7,992 males, and the remainder females. The number of illiterate in 1885, between the ages of ten and thirteen years (these ages both inclusive) was 2,155; between fourteen and nineteen, 4,303; between twenty and twenty-nine, 8,947; between thirty and forty-nine, 16,544; fifty years and over, 13,774. Thus it is seen that in classifying the illiterate by age, there is a gradual increase from ten to thirteen, both inclusive, up to fifty. After that age is reached there is a gradual falling off. This is accounted for by the fact that the laboring classes, which includes all the illiterate population, are short-lived, though the falling off is due partly to the fact that many immigrating to this country in middle-life eventually learn enough of reading and writing to take them out of the illiterate ranks. It is rather mortifying to the sons of Massachusetts, whose State has been renowned for its pre-eminence in intelligence and culture, to have to read these statistics which show such a large per centage of illiteracy in the Old Bay State. No doubt the steady flow of a part of her intelligent native population to the West, during the past quarter of a century, or more, as well as the arrival of immigrants especially from Ireland and the Province of Quebec, who have taken the place of American help in the cotton and woollen factories of the State, is the main cause of this large amount of illiteracy within her borders. The New England factories, while they have afforded employment to many thousands of the poor and ignorant who have come to our shores, and have enabled many individuals and corporations to acquire wealth, have contributed largely to reduce the average intelligence of the population of the State. The owners of this wealth should not now object to being taxed pretty heavily for public education.

For the last four years the administration of the State University of Iowa has been most disastrous to that institution. While the State has been generous, having from taxes levied upon the people, poured more than a third of a million of dollars into the University treasury, over and above what the former administration received, the Faculty, the JOURNAL is informed, has been entirely disrupted, the attendance of students has greatly declined, the alumni have been snubbed, and formal demands have been made upon the Board, claiming that life has been wantonly destroyed in one of the departments of the University. The Board has driven out faithful and efficient professors and has filled the vacancies which it thus created by subservient and inefficient youngsters, at increased salaries, while the men who have ruled with an iron rod, have been favored and extolled. Nearly two years ago was driven from the collegiate department, Prof. Gustavus Hfirichs, one of the ablest scientists in the West, on grounds declared by more than half the members of the Board ridiculous and unworthy of investigation. Partisan political influence seems to have had much to do with these changes, and with this decline in the Iowa State University. Cannot such institutions be put beyond the influence of party politics?

Capt. R. W. Shufeldt of the medical corps of the United States army, is the author of some two hundred articles relating to scientific subjects, many of them illustrated by numerous cuts prepared by himself. He was born in the service, being a son of Commodore Shufeldt of the navy, and has been actively connected with the army since his fourteenth year. He is a member of a dozen

or more scientific societies, and has for years been in correspondence with leading scientific men of the world. All his spare time has been devoted to scientific research. But he would not play the military dude and lead the German in Washington society, and three years ago he was assigned to Fort Wingate, New Mexico. Some months ago he requested the government to transfer him to some position where he could avail himself of the advantages of libraries and scientific museums in order that he might have better opportunities to give his leisure to scientific studies. The request was accompanied by personal letters from Huxley, Gray, Owen, Agassiz and some forty other scientists. The request was disregarded, and in the Nation of September 1st, he spoke of the evident intention of the government to discourage attempts on the part of young officers to improve their spare time by devoting it to study. "For criticizing his superiors in the public press," he has been tried by a court-martial at Fort Wingate. Captain Shufeldt may have committed a technical offence, but that is slight in comparison with the folly of the government in encouraging dujism in the army, and discouraging the honorable and praiseworthy effort of such men to advance science.

The advocates of cremation are active in this city. A daily paper says: "Three attempts have been made to organize a company having for its object the building of a crematory in this city. A lack of subscribers to the capital stock was the cause of failure of two of them. At a late meeting one of the gentlemen present who was connected with the last movement suggested that it might be well first to organize a society which should have for its object the advancement of the practice of disposing of the dead by incineration. The movers in this new enterprise are Mr. J. Q. A. Walker of No. 38 Madison street, Dr. L. Ottofy, dentist, of Milwaukee avenue, William F. Wiemers, lawyer, and W. H. Christian. Mr. Walker has made a study of cremation for some years, and has become an enthusiast on the subject. He has corresponded with most of the managers of furnaces in this country, and from the information in his possession he thinks the Buffalo furnace the most complete and artistic. Dr. Ottofy has also made a study of the subject, and has visited the Buffalo furnace. He has descriptions of nearly all the furnaces in this country and some in Europe. Mr. Wiemers has applied himself to finding citizens of Chicago in favor of cremation, and has quite a list of names. It is found that a large number of ladies are interested in cremation, and it is therefore proposed to have the society and preliminary meeting open to them. Many have a fear of being buried alive, and the anticipated torture of slow suffocation in the tomb makes them advocates of cremation."

GENERAL ITEMS.

Next week we shall publish an interesting article from Wm. Emmette Coleman. Subject: "J. J. Morse on Charity, with Comments Thereon."

W. Fowler writes as follows from South Australia: "I thank you for the efforts you evidently make to keep the greatest known truth in this world pure and free from deception."

As Lecky states, the inculcation of kindness to animals on a wide scale is mainly the work of a recent and a secular age. Yet in every community there needs to be cultivated greater sensitiveness to the sufferings of animals, and a public sentiment that will not permit them to be abused.

Mrs. Emma Hopkins will begin her February course of lectures on mental healing on the 20th inst., at 3 o'clock P. M. The class will meet at her residence 2019 Indiana avenue. Further particulars may be had by calling upon or addressing Mrs. H. at the above number.

The two first Sundays in March, J. Clegg Wright will be in Brooklyn, N. Y. He is not engaged for the last two Sundays in March, and the first two in April. He would like engagements in New England for those Sundays, if possible. Mr. Wright lately delivered a lecture at Providence, R. I. on "Spiritualism, a Science." It was listened to with deep interest.

Milton Allen of Philadelphia, writes: "That we are passing very rapidly along this wonderful transition period of ours, is evident to a common observer. This fact was brought vividly to my mind by the reading of two editorials and two articles in the JOURNAL of January 14th. The editorials were 'The Impending Crisis,' and 'The Scientific Basis.' The two articles were, 'The Dangers now Threatening Spiritualism,' by Wm. Emmette Coleman, and 'Public Mediums,' by Jesse Shepard. These four articles are deserving of very careful consideration, for their suggestiveness and significance."

A Chicago daily says: "Strange it is what silly superstitions prevail in the minds of some people at this late day. A great many good people hold a mild reverence for harmless superstitions in which their primitive grandfathers placed implicit faith, but it is rather seldom they admit it. Only a few days ago Sheriff Matson received a very polite letter from a woman at Cerro Gordo, a little town down in Piate County, asking him to send one strand of a rope that had been used in hanging some person. Her little boy had been having fits for four years, and nine doctors had failed to benefit him. A neighbor had told her of the rope being used with success in such cases, and she was willing to pay any price. The sheriff was quite moved by the letter, as he could realize the fond

maternal instinct which had prompted it, but he answered without evasion that he had no hope to send, and the woman ought to know better, if she would only stop and think, than to encourage such a silly superstition."

A movement is on foot in the Legislature of Massachusetts looking toward legislation forbidding the fraudulent representation or personation of the spirit of a deceased person by any one at any séance or religious meeting.

The annual meeting of the Illinois Press Association at Bloomington, last week, was a successful affair. The members of the local press of that smart city, aided by the citizens, did the honors in good style. Mr. Owen Scott of the *Bulletin* is especially entitled to thanks for his untiring energy and thoughtful courtesies. Resolutions thanking the citizens and press of Bloomington and the railroads of the State for civilities extended were passed by the association. Mr. L. A. McLean of the *Urbana Herald* was elected President for the ensuing year. Mr. E. B. Fletcher of *Morris Herald* and Mr. Geo. W. Tatham of the *Greenville Advocate*, were retained as Secretary and Treasurer.

Thousands of Spiritualists east of the Mississippi who have listened enraptured to the eloquence of Mrs. Elizabeth Lowe Watson or read the brilliant and inspiring articles from her pen, will be delighted to know that she contemplates a visit eastward in May to remain until sometime in July, and that she will lecture in a few leading cities and possibly at one or more of the most important Spiritualist gatherings during her stay. Mrs. Watson writes us from her home, Santa Clara, California, that she does not wish to speak but a few times during her visit, we should therefore advise those desiring to secure a date to write her at once, for there will be numerous applications when once it is known she contemplates coming.

Celia writes: "Next Sunday evening, at 7:30, Mrs. M. Ahrens will lecture and Mrs. Belle F. Hamilton and Prof. Barnes, two of our best test mediums, will demonstrate the phenomena of Spiritualism before the Young Peoples' Progressive Society, at Avenue Hall, 159 22nd Street. The friends are all invited to come. Friday evening, Feb. 17th, will be our masquerade ball, and we trust that we may have the pleasure of the presence of many of our older friends. The occasion will be one of enjoyment. During the intermission, a few literary and musical selections will be rendered."

From Here to Heaven by Telegraph.

All through this interview, Dr. Wells reminded me of a skillful penman trying to execute a difficult design with poor materials. In every effort, he seemed to labor under just such a restraint as if failure was likely to result from objective causes. In about half an hour the operating was much improved and we had a very interesting interview, most of which must be omitted from this number, because it has no bearing on the prepositions now in hand. Presently Col. Bundy asked:

"Is there anything in my mental or physical organization that obstructs your progress?"

Dr. W.—Yes; not intentionally on your part, however, but we are fast overcoming it. It appears that your thought waves are so positive, that you in a manner break up our circuit.

Col. B.—I can readily see the rationale in this case; but take it with mediums in other phases. Can you, without experimenting, see if there is anything in my composition that should interfere with the manifestations through other mediums?

Dr. W.—I think it is more in your reputation than your make-up. If you had come in as Mr. Smith, it would not have bothered them [the spirits] much. It is not the effect upon themselves, but upon the instrument they have to use.

Much more testimony of this character is in hand, but it all points the same way, and is in perfect harmony with the conclusions already reached by direct deduction from known laws of physiology; viz.,

"6. That different states of his health affect the supply of magnetism."

"7. That different states of his mind affect the supply of magnetism."

We shall now consider

"8. But that no variation in his mind or body affects the character of the message received,—that is, that the controlling forces make no use of his mental powers, and that therefore the communications are not tinged with his sentiments nor in any way influenced by his beliefs."

This conclusion is necessitated as a direct deduction from the physical proofs, and also from the metaphysical proof, "That the flow of animal magnetism is not subject to his will." The physical proofs are summed up in the last number, show conclusively that it is beyond the power of any man in the flesh to bring his will to bear upon the inanimate key in the box, for want of contact between the key and some animate organ. No variation in his mind, then, can affect the key to make it say anything, much less to say something different from what Dr. Wells desires it to say. Neither can any variation in his body affect it to say anything different, since his body is also powerless to make it say anything at all. All that variations in the condition of his mind or body can do is to affect the supply of power for the spirit operator to use, and even that is not subject to his will. The conditions are manifestly such that if the spirit operator has sufficient magnetism in hand with which to operate the key, he can operate it to make one set of characters just as well as another; that is, if he can say anything at all, he can say just what he pleases, regardless of Mr. Rowley's wish or will. Of course, such embarrassing conditions as want of supply, may in an indirect way affect the flow of thought, and thus cause a message to be less eloquent in its diction or an argument less forcible in its statement.

But these conditions are of a purely circumstantial nature, and it would be absurd to argue from them that the message, so far as it goes, is not, ordinarily independent of variations in Mr. Rowley's mind or body. Even if the extreme case of the interview above mentioned be taken as an exception, it is immediately seen that "the ex-

ception proves the rule," for, without a rule there could be no exception, while it is also true that there is scarcely ever a rule that does not have an exception.

As before stated, (in "Paper No. 1") in his usual health there are no delays and no symptoms of either mental or physical restraint. When he lays his hand on or near the box, the messages flow in at the pleasure of invisible operators, just as though the hand had switched into our circuit, an independent line from some distant clime.

I had hoped in this number to treat the subject of identity, but there will be only room enough to introduce it. The third proposition "That the intelligences controlling this instrument are disembodied spirits," seems to call for something to prove their identity. We have abundance of this kind of testimony, but let us see first how strong our case is without it.

We have proved that our key in the box is actually manipulated,—that it is manipulated intelligently,—that the intelligence manipulating it is independent of us or of any one else, just as you are mentally independent of your neighbor. We have demonstrated beyond the possibility of a doubt, that some disembodied, individual being operates that key. The key is differently operated at different times, just as different ones of us operate differently, and as all telegraph operators know, each operator's telegraphing possesses the same elements of individuality as his handwriting, his voice, his step, his playing upon a musical instrument, or his manner in any other respect. These beings use language. They use English language. They use telegraphic characters properly; therefore they are telegraph operators. They reason in the same manner that we reason. They make the same mistakes in the use of language that we sometimes make. They make the same mistakes in the use of the telegraph key that we sometimes make. They appreciate our variations of thought and feeling. Their diction is serious and grave, or brilliant and lively, and exhibits all the special properties common to our diction,—such as Beauty, Sublimity, Wit, etc., etc. They are often witty, and they enjoy the same varieties of humor that we enjoy. They exhibit the same emotions, but it must be admitted that they are less easily disturbed in equanimity, less likely to become impatient, much less intolerant and far more charitable toward others than we are under like circumstances. They may be in this respect superior to us, but they are still in a measure subject to the same faults and weaknesses, and in short exhibit all the varieties of metaphysical character that we possess.

While they are thus, in general, as much like us as we are like each other, they are as different from us and from each other as we are different from each other. In short, they have all the attributes of human beings, except a physical body. (In the light of the present investigation, it may be added that a physical body is only essential to the first phase of human life.) Thus they have a religious nature and converse with us intelligently and feelingly on religious topics. Some of them have ideas on these subjects that are very much exalted and full of originality, derived from an experience of which we know nothing, and much of which they can but dimly describe to our apparently benighted understanding.

Different ones of them exhibit great difference of intelligence. For instance, one is a physician and his communications prove him to be thoroughly versed in all that pertains to the theory and practice of medicine, by all the different methods or schools. His technical skill is wonderfully superior, and his application of it in a professional way is full of individuality and originality,—sometimes quite the reverse of ordinary practice, but as the sequel shows, for good reasons. He has thoroughly established the fact that he can see disease, but he does not generally see symptoms. For instance, he does not see that a patient's head aches, only as he sees a certain diseased condition that is likely to produce headache. Although the same diseased condition produces different symptoms in different people, it must also be remembered that different diseases often produce the same symptoms. He sees the cause not the effect, and directs his attention to the removal of the cause. This explains why patients sometimes find that he says but little about their pains, etc., and often locates their disease in some other part than where the symptoms are manifested. The roots lie buried, but the branches which spring from them make a great display.

This physician calls himself Dr. Wells, and he is assisted by other physicians who sometimes dictate their communications in such a different manner as to give every indication that they are different individuals.

Dr. Wells has not yet identified himself for reasons which will be given in his own words in the next number. For our purposes of argument, it matters not whether he is Dr. Wells or Dr. Smith. All that we need to gain our point on the possibility of spirit communications is that these communications are from disembodied intelligences, or spirits. That has been perfectly demonstrated. In corroboration of that, however, we have the identity of several and shall give some of that testimony in the next number; mainly to silence the objections which might perchance be raised by a certain class of theosophists and others who insist on peopling the world around us with gods and subgods, demigods and imaginary beings of every conceivable ilk, rather than admit this which is most reasonable, natural, desirable, and plausible, but which they have become accustomed to regard as impossible.

It argues nothing to cry "impossible," after a thing has become an accomplished fact. The splendid achievements of this age were just as impossible and even absurd to the ancients, but in the light of this achievement, it is now more probable that we shall soon demonstrate ourselves to be in communication with the inhabitants of other planets and systems, than it was but a century ago that we should have instantaneous communication with all quarters of this little planet.

The grand truth of spirit return has now been demonstrated from a strictly scientific standpoint, starting from universally admitted premises, and absolutely necessitating every step, until the conclusion has not only been reached and firmly established, but the way all along has been hedged and fairly buried under evidence upon evidence, with evidence to spare.

"Go, stop it, proud scorner. 'Tis all in vain. You may as well bind up the hills with a chain; The seas, yea, the depths of the ocean control; Unfused the vast seas that rivet the pole."

D. G. H.

We ought not to be too anxious to encourage untried innovation, in cases of doubtful improvement. For a quarter of a century Dr. Sage's Catarrh Remedy has been before the public and passed through the severest test and is pronounced the most reliable remedy for that disagreeable malady. Thousands of testimonials of its virtues. 50 cents per bottle. By druggists.

A Flood Tide of Excellence.

To the Editor of the Religio-Philosophical Journal:

I want to say how much I like the JOURNAL for the past few weeks. It is in a flood tide of excellence. Hudson Tuttle's late article on "Spiritualism vs. Christian Science," etc., is an admirable statement of the confusion that comes from losing sight of a clear central idea and wandering off until we lose its light and guidance. Look at all these faith-cure and occult matters in the light of the Spiritual Philosophy, and we see both their merits and their faults,—away from that light we are in a miraculous mirage.

Wm. E. Coleman has contributed some articles of signal value. Others might be named. Your facts of spirit-presence are good and well proven—very necessary that such facts should be.

But another thought dwells in my mind. What a heavy task is yours! To edit your JOURNAL, to answer the many pertinent questions coming in, to look over the wide field of varied religious thought and give its best words, to examine and correct for publication, or put aside the many manuscripts sent you—these and other constant duties call for three times the thought and care and labor of hand and brain needed for managing a large weekly political or literary journal.

I know whereof I affirm, for I speak from experience in both fields, and just now "the spirit moveth me mightily to write," and try to impress your thoughtful readers with a full sense of the weight of your work, and of its great importance to the growth of such Spiritualism as will command respect and carry weight, and have lasting and growing influence.

I hope these few words may have some weight, and will not weaken them by adding more.

Detroit, Mich. G. B. STEBBINS.

Radical Lectures by B. F. Underwood for 1888.

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 7. The Work and Influence of Charles Darwin.
 8. Herbert Spencer and his Philosophy.
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 16. Evolution vs. Creation.
 17. The New Science and the Old Faith.
 18. Why I am a Freethinker.
 19. The Importance of Completing the Secularization of the State.
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- For terms, etc., address B. F. Underwood, 86 South Page street., Chicago, Ill.

CHICAGO.

The Young Peoples' Progressive Society, meets every Sunday at Avenue Hall, 159 22nd Street, at 7:45 P. M.

The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Avenue Hall, 159 22nd Street.

The Chicago Association of Universal, Radical, Progressive Spiritualists and Mediums meets in Spirit's Liberty Hall No. 517 West Madison Street, every Sunday, at 2:30 P. M. and 7:30 P. M. The public cordially invited. Admission free.

DR. NORMAN MACLEOD, President.

The Spiritual Union meets in the Princess Opera House, 560 W. Madison Street, every Sunday at 2:30 P. M. Speaking, music and tests. Visiting mediums cordially invited.

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Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

The Peoples' Spiritual Meeting has removed to Columbia Hall 378, 6th Ave., formerly at Spencer Hall, 14th St., services every Sunday at 2:45 P. M. and 7:45 evening.

FRANK W. JONES, Conductor.

Grand Opera House, 23rd Street and 8th Avenue.—Services every Sunday at 11 A. M. and 7:45 P. M. Conference every Sunday at 2:45 P. M. Admission free to each meeting.

The Metropolitan Church for Humanity, Mrs. T. B. Striker, Speaker, holds its services Sunday afternoons, at 3 o'clock, in MacGregor's new and beautiful Hall, Madison Avenue, Cor. 59th St. (Entrance, 42 E. 59th St.)

Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall, corner Bedford Ave., and Fulton Street.—Services every Sunday at 11 A. M. and 7:45 P. M. Commencement Sept. 11th, Mrs. A. M. Gladding will occupy the rostrum until Nov. 1st.

Brooklyn Spiritual Union.—Sunday meetings at Fraternity Rooms, corner Bedford Avenue, and South 2d Street. Members' service at 10:30 A. M. Alpha Lyceum at 2:30 P. M. Conference at 7:30 P. M.

Everett Hall, 898 Fulton Street. Conference every Saturday evening at 8 o'clock.

FRANK W. JONES, Conductor.

Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Appeals Room, Town Hall.

W. B. MILLS, President. E. J. HULING, Secretary.

St. Louis, Mo.

Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Brad's Hall, southwest-corner of Franklin and Ninth Streets, at the hour of 2:30 P. M. Friends invited to attend and correspondence solicited.

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Immortality Inherent in Nature is a dainty little 12mo full of beautiful thoughts well treated by Warren Sumner Barlow. The poem is divided into five cantos following in logical arrangement. The treatment is simple, noble and always reverent, well tempering with a subject so sublime. Some of the verses are particularly felicitous and all of them are good. The little book will give pleasure to those who may read it. For sale at this office. Price 60 cents.

Passed to Spirit-Life.

M. W. MUZZY: The subject of this sketch was born, January 5th, 1806, in Hamilton, Madison County, N. Y.; spending his boyhood and early years of manhood in that vicinity and Stockbridge; moving from the latter place with his wife and two daughters to the then fair west (Wisconsin) in 1842. With the rude implements then in use in pioneer settlements, backed with great native helpfulness and industry of purpose, did he begin to plant a home. Five years passed, with alternate sunshine of prosperity and grappling with acute and fever; then suddenly after a few days' illness his companion was removed by death, and a month later the younger daughter also,—the shock proving nearly too much for him, the pain too intense for tears, a loss of interest in life for him, and as he believed for the departed,—an annihilation. Mechanically he wrought from year to year; moving eventually from this home near Fort Atkinson to La Crosse County, Wisconsin, to be near his remaining daughter. He departed from her presence, September 15th, 1887, at the age of 81 years, 8 months and 10 days, to what he could now fondly call home after the forty year's pilgrimage alone, yet not alone. A man of strong convictions, persistent inquiry, missing the society of loved ones, he was not afraid to investigate the question, "If a man die, shall he live again?" He subscribed for the RELIGIO-PHILOSOPHICAL JOURNAL at its first issue, and continued its perusal ever after. The conviction of a continued life after death becoming to him a certainty, often saying, "The only sure evidence of a future life known to me is by spirit intercourse with and through mediums, giving me joy in my weakness, and enabling me to say, I want to go home." He passed away in the ripeness of years, like a child yielding to peaceful slumber.

E. L. H.

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To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

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For 1888.

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SEMI-MONTHLY, (Vol. IX begins Jan. 1, 1888.)

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A Unitarian or Free Christian Missionary Paper for a 1

While this paper STANDS FOR FAIR PLAY to all sects, parties and persons who honestly seek to speak the truth "with malice toward none and charity for all," it nevertheless, earnestly advocates the simple, pure, and progressive Religion of Jesus Christ, independent of so-called "orthodox" creeds, and with no uncertain sound.

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"To build the Universal Church, Left as is the love of God, And amplex the wants of man."

It seeks to give THE BEST, briefly and to the point. It has an able corps of contributors. Single copy, one year, \$1.00 One Hundred (100) copies to one address, \$5.00

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A REVIEW

OF THE

Seybert Commissioners' Report

OR,

WHAT I SAW AT CASSADAGA LAKE

BY

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A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF

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This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest.

After a happy and appropriate introduction of the subject, with all needed explanations concerning the bequest of Mr. Seybert, the author gives in the first chapter his "Open Letter to the Seybert Commission"; Chapters II., III., and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism; Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Masser's Open Letter on "Zolner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the advancement of Science," with remarks made on that occasion by Professor Robert Harp, etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Discourses in the Phenomena of Spiritualism" Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Preface, close the volume. "A Review of the Seybert Commissioners' Report" is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the puerilities as well as the unfairness of the claims of the Seybert Commission. Its clearness of statement, its unanswerable logic, its scholarly style, at once original and forcible, its abundant fact and fine sarcasm, with here and there an exquisite touch of pathos, its vigorous mentality, and, above all, its loyalty to the highest principles of truth and justice—all combine to make this work a valuable addition to the advanced thought of the day. 12mo, cloth, pp. 244. Price \$1.25, postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Voices from the People.

INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.
Time Flies—It is 1888.

Years come in and years go out,
And a thousand years are all as one,
Then what is all this life about,
And what is it all when all is done.
Passing away is the sad refrain,
Gone to never return again.

By summer's heat and winter's cold,
By the seat of falls and bloom of springs,
Year after year the story's told
Of the flight of transitory things.
Passing away with pleasure or pain
Nothing the flying hours restrain.

All nature sings of the flight of time,
The rocks of earth proclaim its age,
But whether 'tis young or in its prime,
Cannot be told by the wisest sage,
But we know the universe sings this song,
"Flying forever and ever along."

A nation rises, shines and falls,
Another takes the vacant place,
But whether great or whether small;
They fill some blank in endless space.
In every age, in every clime,
They're gone and lost in the mists of time.

The seasons come and seasons go,
Bright skies succeed the darkest night,
A little joy, a little woe,
A day of hope, a day of blight,
And life is gone—what wondrous haste,
All that is left is a dreamy past.

The planets circle 'round the sun,
Controlled by nature's changeless law,
The universe in circles runs—
The vastness fills the soul with awe,
In all man's intellectual range,
He finds no death, but only change.

And does man go to the silent dead?
And is he lost forever and aye?
Or is it a truth he has only sped,
To a fairer land and brighter day,
Death wakes to life—why should we sigh,
There is no death—we never die.

At seventy years we watch and wait,
Knowing the end is drawing near,
Then friends will open the starry gate,
And wipe away the falling tear,
For we know they know 'tis our eventide,
And are waiting for us on the other side.

What if the years do hurry by,
And life runs on with flying haste,
We know—blest hope—we never die,
And death is but a gate that's passed,
A new life then will be begun,
And a thousand years be all as one.

—S. H. EWELL.

The Value of Veracity.

We look for better things from Spiritualists than the clap-trap dogmas of advertising amusement artists. We claim to have a science, therefore it is our duty to observe the precise and measured terms that properly represent the calm deductions arrived at by careful consideration. We claim to have philosophical morality, therefore ought we to see that there is nothing unduly said concerning us, our work, or workers. If veracity is a capital element in a man's character, so is it likewise a prime element in the character of a movement like ours. Let our reports have fewer adjectives, but more veracity. Let reports be without comment of prejudice—certainly without fulsome and sickening adulation. Judicious praise is well enough, but when it is laid on like stucco upon a building it defeats the object held in view by those who thus plaster to please. If there are those in our ranks who must be constantly praised, it is to be hoped that judicious editors will see that the veracity of obsequiousness is expressed before the report appears. While in the case of those who, "to assist the editor," prepare their reports beforehand, let the word be facts only, no self-praise. These folks, though, often praise themselves, so that other places may attach a fictitious value to their services unappreciated in the places that know these "friends" (?) of the editor too well.

Let us then have truth at all times. But do not let us fall into the bad habit of exaggerating our work or our importance. We might remember the fly on the coach wheel, he thought he turned the wheel—but he didn't! Without truth there is no honor. A cause that lies about itself is doomed to disgrace and deserves to die. Let us keep our pure faith free from falsehood, then will it be honored and respected even by our opponents.—The Carrier Dove.

A. J. Fishback, and His Ways.

To the Editor of the Religio-Philosophical Journal:
A good and true Spiritualist, A. L. Foreman, of Pittsfield, Ill., writes me as follows: "A. J. Fishback has united with the Christian Church. He is the only one who has ever lectured through this part of the country on our beautiful philosophy, and we are at a loss to know his object in going back-wards. I hope you will give your views in the dear old Journal."

Mr. Fishback some twenty-five years ago was a Universalist preacher, and went over to the Spiritualists, taking all his Universalism with him. He retained the method of thought and manner of the minister, and never attempted a scientific exposition of the spiritual philosophy. He relied on the bible, and was apt in his application of texts.

When he visited this locality (Northern Ohio) he gave out that he was extremely wealthy, and his wife cared for his farm in Missouri, and was greatly opposed to his lecturing.

That he has returned to the old fold, is not at all strange. Spiritual lecturing did not furnish the golden shekels he coveted, and his wife's influence was against it. As a convert to the church, he probably will reap a richer harvest than as a lecturer. His wife will be appeased, and his estate augmented. He is more in place as a "Rev." than on a spiritual rostrum, and Brother Foreman gives him-
self no great anxiety for the defection of a host of changeable Fishbacks, who do not have the least effect on the tide of Spiritualism. If he can reconcile the positive statements he made regarding Spiritualism, with those he now makes, and not brand himself as a supporter of doctrines he knew to be untrue when delivered, he may challenge Spiritualists to a discussion. Until he can clear his record, of being false when a Spiritualist, or false now, he must expect the attention only given a renegade.

HUDSON TUTTLE.

Christian Endeavor.

The founder of the Christian Endeavor movement among young Christians, and now the president of the United Societies of Christian Endeavor, Rev. F. E. Clark, of Boston, estimates that there are at least thirty-five hundred societies of Christian Endeavor in all the evangelical denominations in America, containing 250,000 members. These societies are growing rapidly, and it is no unusual thing for the formation of a hundred societies a week to be reported. The 24 day of February will complete seven years since the first society of Christian Endeavor was established by Rev. F. E. Clark in Wilton church, Portland, Me. It is proposed to celebrate the anniversary by holding a special meeting in each local society that enters into the plan, the proceeds of which shall go for the purpose of spreading the knowledge of the work in all lands, in answer to the demand which is growing more and more pressing every day. Already calls are coming for the translation of the constitution and other literature into several foreign languages. The society is taking root in Great Britain and all missionary lands. Ah Syoo, secretary of a society in the Baptist mission in Burmah, writes that the society is as "conspicuously successful" in India as in America.—Ez.

G. C. McGregor writes: I am a reader of your valuable JOURNAL, and take a deep interest in the spiritual philosophy and its teachings. I therefore enclose you a postoffice money order for another year's subscription. I have no fears of the truth being hurt by exposure. "Give us more light."

RULING SUPERSTITIONS.

How They Sway the Belles of Chicago Society.

See a pin and pick it up,
Through all the day you'll have good luck;
See a pin and let it lay,
Bad luck you'll have through all the day.

A nursery superstition, you say, and a rhyme hardly worthy of the nursery, even. Truly, so it is. Yet also is it a superstition that is carried beyond the nursery. Many a society girl holds to it as firmly as any child. Wherefore? That is hard to say. Girls are naturally superstitious, and a young ladies' boarding-school is a regular breeding place of superstitions. Those of childhood are there added to, and when the young lady makes her debut in society she has a large assortment.

This is no fairy tale; it is the truth. They do not parade their superstitions in public, because they would be laughed at, but they have them just the same. They are not confided to fathers or brothers ordinarily, and yet who has not heard of the bride's superstition contained in the following rhyme:

Something old and something new,
Something borrowed and something blue.

As a flight of poetry it is not worthy of much notice, but as a superstition it deserves a great deal of attention. Did you consider it idle when you heard it? If you did you were sadly mistaken. During the last season there were probably not three society brides, if the term be allowable, who had the courage to disregard the rhyme. Obedience to its dictates is supposed to insure a happy married life, and so strongly is the feminine mind imbued with it that should a bride be inclined to disregard it the bridemaids would openly revolt.

Of course the "something blue" cannot well be worn in sight, a bride being dressed in white, and it is usually a garter. The "something old" is generally a piece of old lace, while the "something borrowed" can be a ribbon or any little thing; the value cuts no figure. There is a good deal that is new about every bride's attire, so no trouble is experienced there.

Then follow the other superstitions of the wedding. The ring in the bride's cake every one knows about; also the throwing of the bride's bouquet. The latter is a very pretty custom, and is ever attended by a great deal of excitement and jollity. The superstition of the bride's garter, perhaps, is not so well known to the masculine sex. The incantations and ceremonies always take place in the seclusion of the bride's apartment just before she leaves the house, and the eye of man is never permitted to gaze upon the performance. When the bride goes to her room to exchange her bridal dress for a traveling gown the bridemaids accompany her; even unobscuring man must have noticed that. The bride is then blindfolded and the bridemaids circle around her while the youngest of the party, who is chosen to give her the garter to one of them. The garter by the way, should be yellow, to make the result more certain.

But there is one inconsistent feature about all this—one problem that no one but a woman can solve. The bridemaid who gets the ring when the cake is cut is to be the first one married. The bridemaid who catches the bride's bouquet when thrown is also to be first married, and so is the one who gets the bride's garter. How can three be married first? That is the problem.

Bah! It is just a pretty custom, you say; no one believes in it.

"How is that?" was asked of a North Side young lady.

"Indeed they do believe in these superstitions to a great extent," she replied. "The old and new one is so firmly believed in that young ladies believe it almost imperative for brides to observe it. And the others? Well, they have a sort of half faith in them. They may laugh at them a little, but they are awfully anxious to get the articles just the same. The pin? O, I know any number of girls who would not dare to pass one by. Actually, if they did it would worry them all day. Good, sensible girls they are, too, whom you would never suspect of anything of that sort. Why, I suppose you are entirely ignorant of the fact that lots of the girls to be seen at the balls and parties every night actually wear yellow garters on their left legs all the year around, because it is the sign of an early marriage. This is a superstition brought from boarding-school, where the custom is to exchange garters every Halloween."

"Do you mean that?"

"Indeed I do. It is one of the many superstitions observed in perfect good faith. Did you know that it was a sign of bad luck to put your shoes or slippers on the table? No? Well, that also emanates from boarding-school. I nearly frightened my roommate into a fit by doing it once thoughtlessly. Perhaps you didn't know that. It was a sign of good luck, to have a dog follow you. If it bough, and it boughs if it is a black dog it indicates a bad husband, and if it is a yellow dog it indicates a blonde one. Then if you hang a wishbone over the door the first man who passes under it is to be your husband. I did it once, and the plumber came in about two minutes later. That destroyed my faith in that. You'll always notice, though, that if you find a hairpin you'll get a letter shortly afterwards."

Now, from this, pray do not think that all of these superstitions are believed in by every society girl. A few of them are general, but not all. Each girl has her own. And this is an enlightened age, too, and superstition is supposed to be a relic of barbarism. But we have it, just the same, and many a girl has more faith in the consequences that will accrue from doing or not doing certain things than she will admit even to her most intimate friends.—Chicago Tribune.

The Ancient Manuscripts.

The oldest copies of the bible in the world are named respectively the Vatican, Sinaitic, and Alexandrine manuscripts. The Vatican manuscript is generally conceded to be the most ancient, and for at least four or five hundred years it has lain in the Vatican library at Rome. Excellent fac-similes may be seen in our chief public libraries. The manuscript itself consists of over seven hundred leaves of the finest vellum, about a foot square, bound together. From one end to the other it has been traveled over by some meddlesome scribe of about the tenth century, though some of the words, as originally written, are perfectly legible after a period of 1,500 years.

The Sinaitic manuscript is so called from the place where it was found by the great German scholar, Dr. Tischendorf, at St. Catherine convent, foot of Mount Sinai, in May, 1844. The authorities of the convent allowed him to take away about forty sheets, as they had only been intended for the fire. At a succeeding visit to the convent he could only find a single sheet, which contained eleven lines of the book of Genesis. After fifteen years, during which he had been hunting for similar manuscripts, Emperor of Russia, he returned to the convent with a commission from the Emperor. On the evening before he left the steward of the convent showed him a bulky bundle, wrapped in red cloth. Tischendorf opened that parcel, and to his great surprise found not only fragments he had seen fifteen years before, but also other parts of the Old Testament and the New Testament complete. At length, through the Emperor's influence, he succeeded in obtaining the precious manuscript, which is now in the library of St. Petersburg, the greatest treasure possessed by the Eastern church.

The Alexandrine is the youngest of the three great manuscripts, and is preserved with great care in the British Museum. It was presented to Charles I. in A. D. 1628, by Cyril Lucar, then patriarch of Constantinople, and previously of Alexandria, Egypt. Having been brought from Alexandria, it is known as the Alexandrine manuscript. It is in four volumes, size ten by thirteen inches, and written in double columns, in "uncial" or capital letters. It is nearly complete, and belongs to the end of the fourth or the beginning of the fifth century. Of all the very ancient manuscripts, this is the first that was employed for the criticism of the text of the New Testament.—Chicago Times.

A Great Mission.

One of our religious exchanges, says the Hartford Religious Herald, boasts of a certain church possessing a lady who saves the congregation where she worships \$10,000 a year. A woman of wealth and of high social culture and position, she makes it her rule and the fashion to dress for church in plain and inexpensive manner as to throw the whole social influence of the congregation against extravagance in dress. If she can overthrow the cultus of dress in our modern churches and replace it with the worship of God she has a mission greater than that of Kimball or of Moody and Sankey.

The "Question Settled."

To the Editor of the Religio-Philosophical Journal:

Lo! the "question is settled" as appears by your quotation from the New York Independent in JOURNAL of Jan. 14th. The astute (?) editor of that paper tells us, positively (imprudently I would say) that "the Bible is the only source from which reliable information can be had relating to the next world; that 'nobody can tell a man what shall be after him under the sun, except the one who gets direct information from God's Holy Word'—meaning the Jewish scriptures."

It is well for you to indulge in the pleasure of informing your readers "at the earliest possible date," and to notify us that "it would seem best to soon close the issue of the RELIGIO-PHILOSOPHICAL JOURNAL."

This may be sufficient for you, and all the notice such antiquated folly is worth; but to me, and perhaps many others, such nonsense from such a source seems to demand fuller condemnation. It is simply astounding. We can exercise much charity for the poor nosed rank and file of the blinded "parasites" following such blind leaders as the Independent, but considering the prominence of its position, such stuff as this really aggravates us as Jesus was aggravated when he cried, "Scribes, Pharisees, hypocrites"—"ye generation of vipers," etc.

We may cry: Divinity students, Reverend preachers, hypocrites—ye generation of intellectual wellingtons—have ye not been well warned to come up out of the slough of error?

We have a right to expect that the editor of a prominent journal in a great metropolitan city in this 19th century, should at least be a gentleman of some common sense, backed at the worst by a medium of intellectual force and discrimination, sufficient to appreciate some of the knowledge that now abounds—sufficient to form some idea (if it be but a faint one) of the infinite cosmos of united material and spiritual being presided over as a unit by an equally infinite Divine Presence, whose disavowed laws are such as to render it supremely absurd to suppose that inspiration of God to man is limited to the written records of a semi-barbarous people, or confined to any age in the grand march from the crude and gross to the spiritual and exalted.

How dare the editor of the Independent thus ignore the records of all human history, civilized and savage?—capped by the accumulated and accumulating phenomena of the present age,—sifted from the chaff that surrounds it,—stored away, advocated and valued by men of real or superior minds, and lives as pure and noble as any Independent can name amongst its readers—all tending to prove as a positive fact that inspiration is not limited to the Bible, but can be had in this age of greater knowledge, more pure and full to all those who, living in purity and harmony of life, use the means found to be useful and diligently seek to have their eyes opened and their hearts ready for its reception.

I am unacquainted with the present editor of the Independent, though I formerly well knew one who was a man of too much knowledge to promulgate any such nonsense. If this editor be a young man, he probably hails from that numerous body of divinity students, with second-class minds, such only as in these enlightened days, are able to conscientiously lend themselves to the support of antiquated orthodoxy.

You intimate that he is "spiritually blind." Intellectually blind also I must insist upon adding, for he appears to have neither common sense, knowledge nor intellect enough to enlighten and try his spiritual.

If on the contrary the editor be an old gentleman loaded down with the darkness of Puritanical theology, we may look upon his untrue and over-positive assertions as the fruit of false education and senile bigotry, regarding his dark condition with pity and regret.

J. G. JACKSON.

Jesse Shepard and Spiritualism.

To the Editor of the Religio-Philosophical Journal:

I have read the article by Mr. Jesse Shepard in your paper, and I can truthfully say that he is entirely mistaken so far as St. Louis, Mo., and the South are concerned. To prove that he is mistaken, I will give one illustration: In St. Louis we have nearly 500,000 inhabitants and only four or five good mediums. St. Louis as a city knows nothing of Spiritualism. The rich are always ready to patronize Mr. Shepard, but the poor or middle classes never heard of him or any other medium. Mr. Shepard charges too high to be of any value in the spiritual world.

Before the war St. Louis was farther advanced in Spiritualism than at the present time. The present generation are as ignorant of Spiritualism or what it teaches as the street-car horses. The poor and middle classes here think that mediums are fortune-tellers, and if mediums can't locate stolen property they are frauds.

The class of mediums whom Mr. Shepard represents, should all retire from the field, and stay retired; they injure the cause. We require educated mediums, who can explain to the ignorant the philosophy of Spiritualism, and who can teach the philosophy of Spiritualism for years. I interpret Spiritualism in one way, my neighbor in another way, but both of us agree that our departed friends can return and manifest their presence.

Spiritualists should organize and agree upon the main points of Spiritualism.

When Mr. Shepard shall have gained a scientific knowledge of the spiritual phenomena, he will learn that his usefulness has just begun, and then we shall expect to hear him explain what a spirit body really is, and how disembodied spirit can return and identify itself.

I do not mean to convey the idea that I consider Mr. Shepard a fraud; but he has failed to give to the world a scientific explanation of how disembodied spirits can use his organism for the purpose of giving musical entertainments, and consequently his labors have failed to produce any permanent benefit to Spiritualism. What we want is scientific mediums, or mediums of superior education, so that they can explain scientifically their labors to all mankind.

The most intellectual Spiritualists here in St. Louis have families who are ignorant of the first principles of Spiritualism, and so it is all over the country. St. Louis, Mo. J. W. C.

A Missing Man Seen by a Woman in a Vision.

A telegram from Halifax, N. S., Jan. 20th, to the Boston Daily Advertiser, states that C. H. Yeo, a trustee of the Prince Edward Island, disappeared the night of New Year's day, 1887. Rewards were offered, but no trace of him was found. He disappeared as if the earth had swallowed him up. The grand jury were asked at its present sitting to look into the matter. The principal witness was Miss Tucker, a domestic. She heard in April of Yeo's disappearance, and prayed that she might find his whereabouts. Her prayer, she told the jury, was granted. In spirit she was taken to Muddy street, and there saw a man, whom she minutely described, waiting up and down in front of a certain house, which she described. The description corresponds to that of the missing man exactly. In a few minutes he was joined by another man, whom she also described. They talked about horses, and the second man took Yeo in to show him one. In the stable were two men. As the first man passed one of them was stabbed to the heart. All the money was taken off the body, which was placed in an old bin, and later was taken to the river, where a hole was cut in the ice and the body thrown in. She described the whole affair minutely, even telling the number of rivets in the knife. Many circumstances connected with the case leads to the belief that her story is true. An investigation is being held and the river is being dragged.

A Curious Phenomenon.

To the Editor of the Religio-Philosophical Journal:

At the close of the war of 1812, my mother told me that one morning on going out she and her father discovered several rings in the sky linked into each other. Her father saddled up his horse and rode to Salem, Virginia, to call the people's attention to it, but when he got there he found everybody looking at the same, and making remarks.

There are hundreds of people who remember seeing that strange phenomenon one night in the fall of 1860. A murky, streaked cast was over the greater part of the sky; at the zenith it was very dense, and out of it issued a quivering light, with brighter flashes, resembling the flashes of fire-arms, as if a battle was being fought. Some people said they saw soldiers marching in the air.

Colburn, Ind. JOEL PEFFLEY.

The Illinois State Board of Health.

To the Editor of the Religio-Philosophical Journal:

I notice from several extracts that I have seen from papers, that Judge Waterman, one of the Circuit Judges in Chicago, has declared that the State Board of Health of Illinois, has not the right to revoke a license to practice medicine. This was in the case of Dr. J. C. McCoy vs. the Board of Health, who had deprived him of his license because he advertised. I notice that the judge has taken occasion to most severely rebuke the State Board of Health in its attempt to convert an organization for the protection of life and the promotion of health, into a despotic power, to crush out every vestige of sanitary privilege that we should possess as a free people.

I hold that our constitutional and inalienable right to life, liberty and the pursuit of happiness, consists, in part, of our freedom to protect ourselves against the encroachments of medical quackery, whatever phase or garb it may assume. "Secrecy is the barrier behind which all infamy, rascality and fraud seek to protect themselves. Thus, in the medical profession, abbreviated Latin phrases are used so as to prevent any one not initiated from understanding their meaning. Prescriptions are written in Latin because plain English would enable the patients to understand what they are taking.

Medical societies exclude all who are not medical men, and even medical men who do not swear allegiance to their dogmas and notions, and if any one should reveal their secrets, he is expelled.

Consultations of physicians over the sick or afflicted must be held in secret, and if a physician should differ in his opinions from the one in attendance, and make that difference known, he is ostracized. A medical college is organized upon exclusive plans. No one is allowed to teach who does not swear allegiance to the dogmas upon which it is founded and pledges himself not to expose its blunders and mistakes. No physician is allowed to use the great channel for popular education in this country, "the regular press;" he must not advertise nor let any one know the fact, if he has a new idea or improvement, and it has been decided by the trade unions of regular doctors, that one should be regarded as capable of healing the sick who has not bought a diploma or certificate from one of these secret doctor-factories. In order to purchase one of these diplomas, there are two or three essential qualifications: first, a liberal amount of cash; second, conversion to the dogmas and secrecy of the order; thus, the Homeopathic cannot purchase a diploma from an Allopathic factory, if his views are known, and vice versa. An Eclectic cannot purchase one from either. An Eclectic, who has been most thoroughly baptized into the faith of the still more liberal and independent medical thinkers would be considered too monstrous to have their claims considered. Good-will the people still further, they induce them to enact laws to prevent those who are not devout advocates of some of these forms of medical quackery, from exposing their ignorance by demonstrating to the people their superior skill to promote health and exterminate disease.

Philadelphia, Pa. WM. PAINE, M. D.

Notes From Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

We have had with us for the past two Sundays, Dr. Deane Clarke of Boston, an able inspirational scientific speaker. His aim seems to be the elevation of humanity through self-knowledge, and by self-effort to put the animal nature under foot and live the higher life of the moral and intellectual faculties. The mornings were devoted to answering questions from the audience—the evenings to a discourse upon a special topic. The first of these latter was upon "The Law of Spirit Control," in which he explained that our nervous system was like the wires of the telegraph lines; that they were constantly charged with human electricity from the brain as a great nervous center, and that by an effort of will we sent a message over them to any part of our body. In memeric control the operator charges the sensitive or medium with his own personal magnetism in place of that usually there, so that the sensitive becomes in magnetic sympathy with the memericizer, and the latter controls him at will. From this explanation we get at once the key to spirit control.

The second evening lecture was upon "Duties and Dangers of the Hour." In this he reviewed the general religious and political situation, and sought to lift his audience into freedom of thought and life above what is merely fashionable; and finally uttered a strong protest against the Catholic church and the evils connected with it. "I fear neither crown nor mitre," he said, "for I speak the truth"—and boldly he spoke it.

During the month of February we shall have Mrs. Gladding, of Philadelphia, with us again; and we are charged with a more genial temperature, we hope for larger audience than of late have greeted us. The Spiritual Conference will hereafter meet at 310 Livingston street, between Bond and Nevine streets, in place of Everett Hall, where it has been carried on so many years. With this change we hope for increased interest and attendance. The idea of a Children's Lyceum is in the air, but its materialization is slow, but we hope, sure.

Brooklyn, N. Y., Jan. 30, 1888. W. J. C.

Exposition of Spiritualism.

Dr. J. K. Bailey, of Scranton, Pa., delivered a lecture yesterday afternoon in the parlors of the Leland hotel. There was a good attendance, the rooms being well filled. The talk was a general exposition of the power of Spiritualism. The gentleman endeavored to show that Biblical phenomena were simply spiritual phenomena and explained the laws of nature, asserting that matter evolves from what is called spirit. To some extent the constitution of man, he said, was true, having a physical and spiritual being and a soul with laws of mind that enable him to exercise his powers; claiming that spiritual intercourse is in harmony with natural laws and a natural conclusion. He stated that man must be his own savior; it is a question of growth which enables him to become master of himself and regulate himself in harmony with the principles of true righteousness, advancing the idea that man is saved by virtue of his own attainments and power of complete self-control, exemplifying in his life all that is required in establishing himself in the Kingdom of Heaven.—State Journal, Springfield, Ill.

Tisdale's Lecture.

To the Editor of the Religio-Philosophical Journal:

I have just arisen from the perusal of A. E. Tisdale's lecture at Providence, R. I., published in the JOURNAL, and I would like to ask him "Who is the author of those horrid things he cites from the Bible? Is God not? Is he not the author of what we call evil as well as good? If not, who is? 'All things are of God; of him and through him, and to him are all things.'"

"Why berate the Bible because it faithfully and impartially records the evil 'God has done' as well as the good? Are any grander descriptions or higher ideals of God to be found in any other book than are given in the Bible? I have never seen any. I think it would be much wiser and better for Spiritualists to endeavor to understand the true import of the Bible, than to discard it altogether through a pseudo-interpretation of it. I think there are none who may not be benefited by a proper study of it. Try it, ye that 'are wise above what is written' and see."

LYMAN PERRY.

A singular English new year's custom is made known by the Paris Figaro, which gravely states that no one in England dares wash his or her face on January 1st! If any ablution is undertaken, some member of the family is sure to die within a year. This will be news indeed to the tub-loving Briton. Other new year portents are mentioned, some of which are firmly believed in France. It is unlucky to drop a candle on new year's day, but lucky to smash a glass. A fat-haired husband should be the first to offer congratulations to his wife, and nobody should leave the house before some one has entered in the morning, for fear of bad luck. A bunch of mistletoe brought into the home means happiness, and if the mistress is offered a cake she will be prosperous for the rest of the year. The fashionable new year's charm in Paris this season is some fancy gift made of "weasel-skin"—an old talisman of the last century revived.

Some experiments have been recently made in St. Petersburg with the idea of slaughtering cattle by electricity, the results of which have been highly satisfactory—death being in all cases instantaneous.

Notes and Extracts on Miscellaneous Subjects.

The population of Paris is said to be on the decline.

A white raccoon has been caught by a hunter of Paris, Mo.

Electricity furnishes employment for 5,000,000 people.

A Southern hotel-keeper says he gets all of his best negro waiters from the North.

Herbert Spencer is well again and at work developing his schemes of synthetic philosophy.

Three millions five hundred thousand bushels of peanuts were eaten in this country last year.

A \$1,500,000 syndicate in London proposes to erect workmen's homes and pay the tenants all the profits over 5 per cent.

Miss Kittle C. Wilkins, of Owyhee County, Idaho, owns between 700 and 800 horses, and finds the ranching business very profitable.

A man was tried at Muncie, Ind., for disturbing a religious meeting. His offense consisted in reading a newspaper during the services. The court acquitted him.

A cowboy named Sweeney, in the employ of the Hoshkute Company, of Custer County, M. T., recently performed the unusual feat of lassoing a full-grown black-tail deer as it dashed by him.

Sidney Smith, Swarthwood, N. J., got up in his sleep and walked three miles through the snow barefooted. When found he was still asleep, but badly frozen, the thermometer being below zero.

A San Francisco artist gave a little supper at his studio, and put in his invitations B. S. C. V. The letters puzzled some people, who found when they went to supper that they meant: "Bring some cold victuals."

A Chinese woman who kidnapped two married women at Shanghai and took them to San Francisco, where they were sold, on returning to Shanghai was arrested and broken on the wheel. After two days of fearful agony she died.

It is the fashion now in Washington for cabinet ladies to keep their private secretaries like their husbands. Mrs. Whitney was the first to employ a secretary to look after her social correspondence and keep her tablet of engagements.

Mr. Gladstone is said to have recently remarked to an eminent Parisian photographer: "I know why public men come to you to be photographed. It is because you make their portraits so speaking as to tell reporters all they want to know, and a little more besides."

There is a climbing rose bush over the door of Henri F. Gardner's home in Orange, Cal., of the white La Marque variety, which covers the entire front of the house, a surface of 884 square feet. The main stem is 55 feet long and measures 19 1/2 inches in circumference.

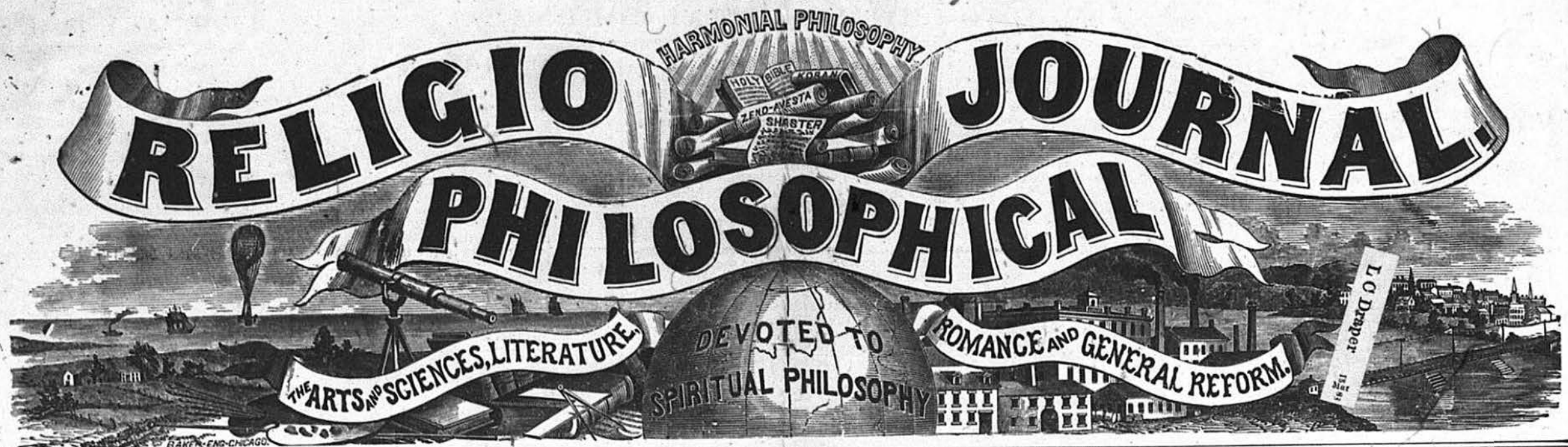
A man in Milton, Ga., owns a mule which will not pull a wagon even when beaten with a club. The proprietor of the mule has discovered, however, that a handful of sand or cottonseed thrown at the animal makes it move off at a lively rate. He keeps a bag of both in his wagon.

Calvin Fairbank, the Abolitionist hero who received 35,150 lashes at the hands of Southern jailers, is still living in good health at Angelica, N. Y. A movement has been started to raise a fund of \$35,150, or \$1 for each of his stripes, to endow a Calvin Fairbank school for colored children.

William Dempsey of Rondout, N. Y., received a quantity of smelts and pickled which were frozen stiff. He put them in a barrel of water to thaw out. About three hours later, he went to the barrel and found that the pickler had thawed back to life, but he could find no smelts. The pickler had eaten them.

Paul Leblaine walked from the Beaver Islands to Harbor Springs, Mich., a distance of over forty miles, to get mail. He was obliged to travel upon snow shoes to keep from breaking through the thin ice on the lake. He carried back the first mail to reach the islands since the close of navigation, more than a month ago.

A scheme is under consideration in Mexico for tunneling the volcano of Popocatepetl through the wall of the crater, in order to reach the immense sulphur deposits inside the mountain. A narrow gauge railroad will connect the tunnel with the town of Amecameca, which, in turn, will connect with the Morelos road leading



Truth wears no mask, bows at nohu man shrine, seecither place nor applause: she only asks a hearing.

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No. 26

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

FROM HERE TO HEAVEN By Telegraph:

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 8.

Identity of Mind versus Identity of Body—Diverse Views of Scientists and Others—Testimony Weighed by the Judgment, not the Will.—Tests of Identity—Statement from Mr. J. H. Wade and others.

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The subject of identity may be viewed in different lights. What constitutes identity is one thing, but what constitutes proof of identity is quite another. Identity as defined by Webster, means "sameness." As applied to objects in general, our sight is usually the best test; but in cases where we can not rely upon our sight, its use is likely to do more harm than good.

Suppose you meet a friend whom you have not seen for ten years. In identifying him what is it that you seek to identify, the mind or the body? Manifestly not the body, for he now possesses a different body from the one he possessed ten years ago. The process of growth and decay, especially in youth, has so altered his body, that perhaps not one particle of the same matter remains. It is the same mind's body, but not the same body. His present body may be so different in appearance that the testimony of your sight would lead your judgment directly adverse to the truth. But people in this world are daily identifying their friends under just such conditions as these, where the body is a hindrance, because its testimony, as far as it goes at all, is directly opposed to the truth. We should therefore be able to identify such an one more certainly, at least more easily, if we could not see him. If it is not the body which we seek to identify, and if the body is all that we can see, of what use is sight in identifying one whose appearance may have been altogether changed? We cannot see his mind; and as for hearing, why his voice and manner may have been so changed as to cause our hearing to add to the adverse testimony of the sight. But under all these adverse conditions, people are daily testing perfectly their friends' identity. How do they do it? Obviously not by their senses; neither can it be by intuition. It is therefore by deduction; an appeal to the understanding; an act of pure reason.

We ask ourselves, then, what are the reasons that should prove our friends' identity? We have seen that they cannot be objective; they must be subjective. His intelligence addresses our intelligence, and we must be able to recognize there something characteristic of his mind. His senses play no part in this, and therefore we have the same opportunities exactly for testing the identity of a disembodied spirit, as we had for testing the identity of the same spirit when in the flesh, provided the conditions are such that the disembodied spirit can or may communicate as freely. Whatever proves the identity of a spirit in the flesh, will prove the identity of the same spirit out of the flesh. Now that we have demonstrated that we are in telegraphic communication

with disembodied intelligences, it is manifest that we have the same means of testing their identity that we should have if they were embodied; and in some instances it is an advantage that the spirit has no body to mislead us in our search for truth. If he happened to have a body that was much different from that which we had known him to possess formerly, we might be on that account led to reject the testimony of our reason and receive the less reliable testimony of our senses;—not that the senses are usually unreliable, but that under conditions of long absence and consequent great change, they may be unreliable. In some oriental countries this principle has been embodied in their jurisprudence, and the judge is required to sit with his back to the prisoner, or to be blindfolded, or to be separated from him by a screen, so that he may judge exactly according to the testimony, and not be in the least influenced by the honest or dishonest appearance of the prisoner.

I have dwelt on this view of the question because thousands of good, sincere people who, through some phase of mediumship, are in daily communication with their spirit friends, and have received hundreds of tests that would establish the identity of one in the flesh, even though his appearance and voice had been altogether changed, still suffer themselves to entertain honest doubts, simply because they cannot see the alleged friend. They have attached too much importance to the saying, "Seeing is believing," and they have thus come to regard seeing as an essential element of proof. This is fallacious, as I have just shown; and if these same people who are sincerely asking themselves, "Why should I believe it is Father or Mother?" would, with the same strictness inquire, "Why should I not believe it is Father or Mother?" they would often find that the entire absence of testimony to the negative, would go a long way toward assisting and even compelling them to give the affirmative testimony its due weight.

Here comes a disembodied intelligence claiming to have been an earthly parent. He gives wise counsel, the highest moral instruction, the deepest and tenderest sympathy, the brightest words of hope, the truest sentiments of harmony and right living, and in every conceivable way encourages the pilgrim in his progress through a life which is only a school, a discipline, a preparatory stage. Now what motive can there possibly be for said alleged father to persist in these fatherly attentions; to continue for many years producing harmony where inharmony prevailed, restoring and establishing health, and giving forth the very essence of truth in all things except the one single item, identity? Why should any one else come and assume, if he could, all that is characteristic of John and James, do for us all that John or James could do, cheer us up with the thought that our loved ones are near us and to bless, live constantly around us the life of a ministering angel, and being truthful and just in all things else, lie when he says he is our John or our James? Why, the very nature of a lie involves an intent to profit the liar, or else to injure the one to whom the lie is told. But here the conditions are exactly reversed. The one who receives these heavenly ministrations, advice and encouragements to right living is daily benefited by being made to feel that the cares of this life are so light compared with the eternal weight of glory that will be his portion when on the other side of the river of time, he shall thus spend his life laboring, soothing and ministering, all unselfishly, in the interest of others. Ah, ye pseudo-scientists! call it "Odai!" call it "Force which assumes intelligence;" call it what ye will, except what it claims to be, and ye do involve yourselves in the gross absurdity, that a liar is the noblest and most unselfish being ever created!

Another class, composed mainly of honest orthodox people, forgetting that the whole structure of sectarianism rests on the genuineness of spirit communication, insist on pulling the walls of their churches down upon their own heads, by ascribing these communications to satanic origin. Now a stream can rise no higher than its source, and so, quoting from your own authority, let me suggest that you "Try the spirits and see whether they be of God." By their fruits ye shall know them, and a brief comparison of the principles of morality as taught in modern spirit communication, with such as were taught by the Nazarene himself, will identify the source of the inspirations which are still reaching us from the spheres beyond; and that, too, by the same channels through which they have come for more than four thousand years, to our certain knowledge. Laying aside for the present the question whether the kingdom is divided against itself, and any such being as Satan exists, and holds undisputed sway over one portion, compare (or rather contrast) Christ preaching to the spirits in prison,—thus implying that disembodied spirits, suffering punishment were present and could bear his voice, and be benefited thereby,—with the doctrine of eternal damnation, and tell me which savors most of satanic origin. Look well to your own authority for the identity of your creeds formulated (by men) hundreds of years after Christ's death, as compared with the "sameness" of those taught two thousand years before. Then when you deny me authority for angel ministrations in modern times, take care that in the next breath you do not yourself become inspired to sing, in faith, believing, "The angels are hovering round." On this single item the difference between us is not so great, after

all. Simply you sing it, in faith, believing, —I say it, in fact, knowing.

Now a word on identity as applied to an exceedingly intellectual class of skeptics, but whose perceptive faculties are abnormally developed, and their reflective faculties correspondingly undeveloped. Such persons are on the keenest look out for tests, sharply criticising every manifestation (which is all perfectly right and even necessary, to prevent being imposed upon by some of the many frauds in vogue), but have their minds fully made up in advance that they will not admit their belief, no matter what the evidence may be. The undevelopment of their reflective faculties enables them to listen to the highest exhortations on morality, without caring a straw for its import, only so far as it affords some little test in this direction or that. They crave tests; are phenomenally phenomenon hunters; and if any able control should arrange with them to give them a thousand tests, when the thousandth test was given they would be just ready and anxious for the first one of the next thousand. In short, as investigators of Spiritualism, they are doing just two things; one is, collecting testimony, and the other is, disregarding the evidence therein contained.

This condition of mind is caused by improper relations between the will and the judgment. In well balanced organizations, the judgment is ever on the alert to prevent the will from giving an impulsive turn to the character; but while the will thus waits on the judgment for orders, it does not hang back and refuse to execute such orders when issued. No amount of evidence can do anything with the will. The judgment passes upon evidence, and it is not for any man's will to say whether he will or will not be convinced. (Fancy a man trying to will himself to believe that "three times one is one") He may refuse to execute according to his convictions, or even to admit that he is convinced; but, if so, his life is a constant struggle between will and judgment. His judgment tells him what is right; his conscience bids him do it; but his will perversely or stubbornly determines to pursue a different course. Note—A man who is stubborn with others is likely to be stubborn with himself. This man's name is legion.

I had intended treating the subject of identity in still other lights, but some of the points which I desired to make are mentioned by Dr. Wells in a communication from him which I have reserved for Paper No. 10. I shall therefore drop the discussion of the subject in general, except to insist as a parting word that since occult telegraphy has scientifically demonstrated that a disembodied spirit can communicate with an embodied spirit, in other words, that spirit return is possible, the same evidence will identify a disembodied spirit that would identify the same spirit while in the body, providing the body had changed in appearance. As to just what is proof and what is not, different cases differ. A single word that was peculiarly characteristic of the man, may carry with it more evidence than a volume of that which is common to people in general. Things which, from the nature of the case, he and he only could know, but are such as can be subsequently verified, are best. True, if spirits can read our thoughts and also each other's thoughts, it may be argued that some other spirit can come and to a limited extent personate our friend; but the only hypothesis upon which such a thing would be done has been proven absurd. I do not mean that this may not be sometimes done by lying spirits, but I do mean that if ever done, it is the exception which proves the rule, and not the rule itself; and also, that if our lives are the honest truthful and beautiful lives that we ought to make them, we shall not be bothered very much by the presence of such liars. They will do the same that we would under like circumstances, seek a more congenial atmosphere.

I shall now introduce Mr. Rowley's statement as to the manner in which he identified his unseen visitor, John Rife. I should hesitate to offer as testimony, anything given by Mr. Rowley or Dr. Whitney on the ground that, no matter how truthful, they are in a scientific sense incompetent, because they are interested parties; but such hesitation is offset by the fact that every such statement that I shall offer is confirmed by others who are disinterested parties and in every respect competent witnesses. Add to this the fact that the names of several of said witnesses have been published and more will be and that with their own statements over their own signatures, and it is readily seen that Rowley's and Whitney's statements thus confirmed are admissible and worthy of confidence even in a scientific point of view. Every one should be heard in his own behalf, even if by so doing, we only give him an opportunity to criminate himself. But first a word as to the method by which this mysterious means of communication was opened up. Mr. Rowley's account of it is corroborated by two witnesses and is in substance this:

In the spring of 1885, while sitting at home with his wife and a neighbor, he heard peculiar rappings on his cuffs, on his collar, and on other hard surfaces near his person. Upon listening closely he perceived that these raps corresponded to the Morse alphabet, the same as is now in use in all telegraph offices, and which he had learned several years before, merely as a pastime. It was immediately apparent that some unseen intelligence was communicating to him by this method. Mr. Rowley was thoroughly amazed, but at once inquired, "Who are you?"

Answer.—John Rife.

Question.—Where did you work?

A.—Forest, Ohio.

Q.—What was your office call?

A.—"F. H."

Q.—Where did you board at Forest?

A.—At Howe's.

Q.—What was your train dispatchers call?

A.—S. P. H.

Q.—What was the call for Tiffin?

A.—F. N.

Here followed many similar questions, all of which were correctly answered. Then Mr. Rowley said (in substance), "You have told me correctly these things which I did know, now tell me something I don't know." This request was followed with a variety of information and among other things Mr. Rowley says: "He gave the names of his father and mother and where they lived, which I never knew, and which I verified afterward. He afterward spoke frequently of various parties in Forest where he worked just before he passed away. He spoke particularly about a Mr. Chandler, who used to tease him a great deal and asked me if I remembered once when he (Rife) saw Chandler (who was a brother operator) coming, when he (Rife) made this remark—'There comes Chandler, and I would just as soon see the devil coming.' I did remember it when reminded of it, but had forgotten it long, long ago. Another point is this, he was always very quiet in his manner, and never joked at all, and since he has been using the occult telegraph, being nearly three years, he personally has never been known to joke or indulge in any levity."

Among many others, Mr. Rowley called the attention of Mr. J. H. Wade, formerly President of the Western Union Telegraph Co., and Mr. E. P. Wright, the present Superintendent of the Western Union Telegraph offices of this city. These gentlemen came together to Mr. Rowley's house, and at their suggestion two common schoolslates were procured at a neighboring store. Upon these Mr. Rowley placed his hands and immediately telegraphic rappings began. After fully satisfying themselves that these raps were entirely independent of Mr. Rowley, they being practical telegraph operators, proceeded to question this mysterious intelligence, and their questions were promptly answered by telegraphic rappings upon the slates. Finally the question was asked by Mr. Wade, "Cannot a regular key and sounder be utilized by you?" The answer came quickly, "Yes; we have provided for that," and thereupon full directions were ticked off by rappings upon the slate, how to construct an instrument for their use. These directions purported to come from Mr. Wade's son Randall, who in this life was an expert operator. These two gentlemen then caused an instrument to be constructed as directed, and as explained in Paper No. 1. They took it to Mr. Rowley's house, and after one or two slight alterations suggested by the unseen intelligences it was operated by them to the entire satisfaction of all. It will thus be seen that Mr. Rowley had nothing to do with the construction of the instrument, that he never saw it until it was brought to him to be operated, and that although some of the directions were given or modified at the suggestion of Mr. Wade, yet the instrument as a whole is not the invention of any being in the flesh. Hundreds of telegraph operators have since called upon Mr. Rowley and read for themselves the messages received.

I requested Mr. Rowley to state further tests of identity, which he did in writing. The following in which he puts himself in the third person, are his own statements verbatim:

"A certain telegraph operator from Buffalo, a perfect stranger to Mr. R. came to Cleveland and called upon Mr. R. at his office. He had no sooner sat down to the instrument than the message was ticked off—'Well, Will, I am here by appointment.—Geo. S.' Now it turned out that the gentleman had attended a séance with some independent slate writer just before he came to Cleveland, and received a message upon his own slate through independent slate writing from this same Geo. S.—telling him to come to Cleveland and see Mr. R. and he would come and telegraph to him, he being an operator. Here we have a wonderful test of spirit power worthy of attention."

"Mr. Rowley's father has frequently come and talked to him in words so characteristic of him that he (Mr. R.) says he could not possibly doubt but it is his father who talked to him."

"A Mr. H., a prominent citizen of Cleveland who resides on Euclid Ave., has frequently talked with his wife and on one occasion when his daughter was with him, who is a skeptic, she, the daughter, asked her if she could not give her a personal test. She immediately received this message: 'L—do you remember the peculiar quilt I worked on so long and left unfinished?' She was surprised and acknowledged that it was the very best test that she could possibly have had as she knew Mr. R. could not have known of it."

"On another occasion Capt. Wm. Wilson was present when several pass words were given in Masonry, also several points known only to Masons. Mr. R. is not nor never has been a Mason. The name given was Mr. H. R., well known when here among Masons but Mr. R. had never known even his name or heard of him."

"Mr. B. and wife were at my house one evening, both being nearly entire strangers to my wife and myself. Among other tests that were given of spirit presence was this message addressed to Mrs. B.: 'Aunt Mary, do you

remember me? I am Inez,' Mrs. B.—'s name was Mary, though this fact was unknown to us, and she had but a short time before heard of the death of her niece whose name was Inez, but had forgotten to mention it even to her husband.'

"At another time Mr. and Mrs. S. of Arlington were present when a sister of Mrs. S. came and told them about certain railroad bonds that she owned when she died, and told that they were Wabash bonds, and gave the name of the Attorney who transacted her business for her. Also gave several other tests of such a private nature that I do not feel at liberty to use them here. At another time the name of an infant son of Mrs. S., who had passed over in infancy, was given, the name being spelled backwards, and it was some time before any of the party could make out what it was."—W. S. ROWLEY.

The following letter and answer will explain itself:

CITY, January 19, 1888.

MY DEAR MR. WADE:—In dealing with the metaphysical side of this question the subject of identity necessarily comes up for treatment. While I shall treat in a general way of the elements of identity as a matter of mental science, I shall have to depend upon those whose friends have communicated through this instrument for the particulars necessary to illustrate those principles. To assist me in this matter, will you be so kind as to answer the following question:

What reasons have you for believing that you have ever received a message from any of your departed friends, especially through this telegraphic means, but, if you please, through other means also?

Sincerely yours,

H. D. G.

CITY, January 20, 1888.

MY DEAR PROFESSOR:—In answer to your letter of yesterday, I can only say, I have conversed through Mr. Rowley's instrument with some invisible intelligence or intelligences, one of which claimed to be my deceased son, and I thought I recognized his writing. If it was not his, it was a good imitation. It is proper here to explain that the writing of the operators differ as much as their voices or manuscript, and is as easily recognized by each other.

I have at different times received quite a number of intelligent messages written on the inside of two slates held together, in the presence of several different mediums—that I know, were not written by human hands, but purported to be written by deceased friends, and bore strong evidence of identity,—some in telegraphic characters purporting to be, and had the appearance of being, written by my son who when living was an expert operator.

I have received quite a number of intelligent answers to sealed letters, which letters were not opened. The answers bore the signatures of deceased friends and contained more or less, and sometimes very strong proof of identity.

By closely observing and carefully weighing the testimony, I have established some facts, and reached some conclusions, and realize that there is yet a large field unexplored.

I know I have received intelligent telegraph messages through Mr. Rowley's instrument, that were not written by Rowley or any other visible power, the key being boxed up and out of sight where human hands could neither touch nor influence it,—arranged so by myself to further test this power and intelligence, whatever it may be.

The writing between slates I could hear as it was made, and know it was not done by visible hands.

I can't say I know what did do it. It always claims to be spirits of deceased friends, and bears considerable proof of such claim; and if it is anything else, it is constantly proving itself a universal liar.

Very respectfully,

J. H. WADE.

I desire to state just here that while Mr. Wade immediately appreciated the importance of the subject and cordially responded to my request, yet being quite aged and at the same time overwhelmed with business, he naturally shrinks from the labor of answering the immense correspondence that usually follows any public mention of his name in this connection. Mr. Wade has kindly shown and explained to me some of the communications which he has received. They must be seen and understood to be appreciated. One of the best proofs of their genuineness is that they mean so much more to him than they could mean to any one else.

Dr. Wells has up to this date (Feb. 2, 1888.) withheld his identity, and while giving us some satisfaction in a general way, he has declined to go into particulars for reasons which I shall now give in his own words. Many persons have insisted on his revealing himself, and I have in hand several of his answers to different ones. Two of them I give as specimens,—one in answer to Col. Bundy's letter to me and which I read to Dr. Wells; and the other in answer to my request for his identity to be published in Col. Bundy's letter dated, Chicago, Jan. 17, 1888: "I am glad of information that Wells is giving his story. He ought at last to uncover his identity."

In answer to this, Dr. Wells says in an interview dated

(Continued on Fifth Page.)

For the Religio-Philosophical Journal.

MR. J. J. MORSE ON CHARITY.

With Comments Thereon by William Emmette Coleman.

The attention of every reader of the JOURNAL is invited to the following answer to a question upon Charity given by Mr. J. J. Morse, while entranced, at Metropolitan Temple, San Francisco, Cal., not long since:

Question.—Will the controls please tell us what constitutes true charity, and how individually attained?

Answer.—We are afraid that you have put us the most difficult question you could offer. Our conception of charity is very peculiar, and we run grave risks in offending some who appreciate charity in one way; but which appreciation, we regret to say, is entirely different from the way in which we appreciate it. We have the poorest kind of an opinion concerning charity. If we were to put it in the plainest possible terms, we should say that we do not believe in charity at all. "Well," you say, "that is very cold hearted, very unspiritual; and I regret very much that I should ever hear such a statement made in a spiritual gathering, and inspired by a spirit."

"Do us the kindness to be patient for a moment, and we will try to convert you to our opinion. If you look upon charity in its financial aspect, you must admit of course that the opposite of charity implies the corresponding need for charity; and that means poverty. Now your philosophers and politicians understand that poverty is the outcome of the great evils that afflict human society commercially, socially, and educationally; and therefore poverty is the outward and visible manifestation of interior and invisible corruptions and wrongs. Charity to alleviate poverty, financially considered, only perpetuates the disease, as it renders possible the continuance of the source. There is nothing in charity to remove the cause of suffering. Therefore we say, no charity; justice first. But wait a moment, and look at charity in its moral aspects. Somebody has fallen. If the lids were lifted from every life, how many people would be found to have stumbled while going through the mortal career! Why not be charitable, then, to the weaknesses, to the evils, to the wrong-doing? It is said to be kind and loving, and that it shows a good heart. But is it kind and loving to hug the clothes of a small-pox patient to your breast? Is it kind and loving to keep under your roof any sort of affliction and injury? Certainly not! Is it kind to ignore the weaknesses of your fellows? Is it kind to cover up their wrong-doing, and to forget that there are moral lepers and weak-minded people morally? 'O yes! it is kind and it is charitable.' Nothing of the sort! Every wrong-doer that you cover with the whitewash of charity becomes a whitened sepulchre; and, in ninety-nine cases out of a hundred, those whose evils you condone will only use the mantle you have given as a screen to commit further wrong.

"If in the financial aspect of charity we plead justice, so we plead again on the moral side for justice. Not only for justice, but for something else as well. Every man has a right to the benefits accruing from whatever he does, whether it be good or bad. If you are honest and virtuous and truthful, then you have an inalienable right to all the happiness that such a life can bring you. But if you are untruthful, immoral, lacking virtue, and are, generally speaking, bad, then, by the same law—the law of justice—you must expect to reap the bitter consequences of the evil doing which is inalienably yours, and not another's.

"We will now consider the quality of mercy rather than of justice. Justice says, 'If you are mean enough to sin, be mean enough to take the consequences.' But if you are sorry for the evil you have done; if you are willing to turn your back upon the past, and your face to the future; if you are willing to make amends for all the wrong that you have done, by hereafter pursuing a virtuous, honest, and truthful life; if, out of the depths of your sincerity and the deep earnestness of your desire, you are willing to renounce error and strive to learn to do well—then let mercy season justice, and let the hand of help, which by and by shall become the hand of fellowship, go out to those who are willing to cease to do evil and strive to do right. But justice first; mercy afterwards. Help to make the pathway smoother and pleasanter as you go on; then let love enfold the struggling and striving in its sweet embrace.

"Charity that condones the offence, refuses to recognize the responsibility; and says of the individual, 'Oh! we are all poor, weak mortals, you know, and we must all be charitable together; I have been a sinner, and if I say anything about this man's sin he will retort about mine. Let us have charity, let us cover it up, and let us put up our arms about one another's necks and swear everlasting brotherhood.'

"If charity financially considered is the recognition of poverty without an effort to eradicate the causes of poverty, so charity in its moral aspect is the recognition of the existence of immoralities without any attempt to root them out and render them impossible hereafter. Justice first between man and man; and if there is strict and exact justice one toward the other, charity will never be needed. Justice is the foundation; mercy seasons justice, and assists you whenever you strive to overcome the wrong; and surely eternity is long enough to right every wrong into which you are plunged. Stand squarely and erect upon the central point of justice; then mercy and justice will shed their benign rays upon the journey of human life; and when the individual is willing, anxious, and desirous to come out of the darkness into the light, take him by the hand, help him all you can; and so long as he desires and proves himself worthy, never forsake him until you have planted him firm and true upon the highway of progress.

"You will find the three divine principles of the greatest help to you; they are Justice, Mercy, and Love; and may they inspire your hearts, rule your conduct, and enable you to live so wisely and happily here on earth, that you will never have to ask for charity, financially or morally, from any other human being."

REMARKS BY MR. COLEMAN.

A somewhat novel idea is presented above concerning this much abused term, and Mr. Morse's response will be found to contain substantial chunks of good, sound common-sense. Probably among no other class of people has the word charity been so abused and perverted as among a certain school of Spiritualists during the last few years. It has been made a convenient cloak to cover and condone some of the vilest enormities of human kind; and under its protecting folds some of the meanest and most despicable of men and women have been taken to the warm embrace and fostering patronage of well-disposed people whose feelings and sympathies have outrun their judgment. The

The sentimental cant often indulged in, in the name of charity, by which unrepentant criminals and the devotees of unrestrained viciousness are whitewashed into spurious respectability and virtue, is nauseating in the extreme to practical, well-balanced minds; sensible humanitarians who are anxious to redeem those who are addicted to evil from the degrading effects of their course of life.

The reformation of the erring and the vicious cannot be effected by the whitewashing of their evil practices and the condoning or denial of their offences against virtue and right. Such unwise, unjust action is almost sure to encourage the wrong-doer to continue in his evil ways. Instead of covering up the misdeeds with the pall of so-called charity, the principles of justice should be prominently exemplified. By justice is not meant the retaliatory, vindictive spirit so often met with which passes current with many for true justice. By no means. Pseudo-justice, the eye for an eye, tooth for tooth, principle, prevalent in barbarism, is as much to be shunned as the spurious, sickly sentimentality that is called charity by many. As Mr. Morse has clearly shown, mercy and love should accompany justice, and soften the otherwise hardness and harshness of its action. Justice to ourselves and to our fellow-men demands that no encouragement be given to the evil-doers in the shape of so-called charity. It is the duty of each one to do what he or she can to prevent the commission of wrong-doing and to restrain the viciously inclined, and he or she who, in the exercise of what is called charity, engages in conduct having a tendency to strengthen the criminal or the vicious in their violations of the laws of right, is guilty of a flagrant infringement of the fundamental principles of sound ethical action, and is, in a measure, responsible morally for the consequences of every evil act that his false charity has aided in accomplishing. Above all things, we should at all times be just. The familiar Latin maxim, *Fiat justitia, ruat cælum*, "Let justice be done, though the heavens fall," embraces one of the most important truths contained in gnomic wisdom. If universal justice and universal love prevail, the genuine charity that the world needs, using the word in its highest and best signification, will be fully realized; and the pernicious forms of charity constantly practiced about by certain Spiritualists can be wisely cast aside to die the death. The only charity worthy of human reception is born of love and justice; and all others, such as the bastard phase of this principle not sired by justice, but, the product of illegitimate, illicit, reckless love,—the special phase of charity which has been ding-donged in our ears almost weekly for years by certain assumed extra-charitable Spiritualists, editors and others, berating us as most wicked offenders because we speak the truth and call a lie a lie and fraud fraud, and urging us to close our eyes to the villainy surrounding us, and, unsuspicious of anything evil, swallow down, as essentially good and pure, all the mean-nesses and devilry with which we come in contact,—such forms of charity as these, radically wrong in basis, disastrously pernicious in effect, and meriting sternest reprobation from every truly philanthropic mind anxious to see the world freed from its present curses of ingrained immorality and strongly entrenched vice, should be firmly combated on all occasions.

Let justice, mercy, and love then reign supreme; and having these we have true charity. It is love, not charity, that the apostle Paul enjoins so highly in the thirteenth chapter of the 1st Corinthians. The word "charity" is an erroneous translation. The Greek word is *agape*, the common word for "love" in that language. In the revised version of the New Testament, it is translated correctly, "love," and not "charity." Paul in this sublime chapter, instead of extolling charity, as the common, erroneous translations indicate, posited love as the grand principle, in comparison with which charity was as nothing. Said he, "If I should distribute all my goods to feed the poor, and if I should deliver my body to be burned [the extremist exercise of charity], and have not love, it profiteth me nothing." Love, not charity, is the desideratum.

It is a noteworthy fact that those *soi-disant* goody-goody people (people of this class are often the worst enemies of truth, justice, and common sense, particularly in Spiritualism), who prate eternally and nauseatingly about the necessity for charity, are usually themselves radically deficient in charity of any kind. For "pure cussedness," meanness, spitefulness, vindictiveness, sanderousness, and calumny propagation, commend me to those who incessantly talk and write about charity. Instead of being so much superior morally to us, poor uncharitable devils, as their hypocritical cant would have the world suppose, they can generally be counted on as being of that character which requires, in their own cases, a very large amount of charity to cover up, whitewash, and condone their own moral deformity. Feeling how sadly they need, in their own proper persons, the exercise of charity, they whine incessantly about the duty of being charitable to the weak points in our brothers and sisters, as was the great teacher, the Nazarene reformer.

As regards Jesus of Nazareth, I doubt if any moral reformer in the pages of history indulged in severer or more scathing invective against the evil-doers of his time; and he was especially severe in denunciation of the canting hypocrites of that day,—those pretending to be so much better than their neighbors, just as the pretended extra-charitable people of to-day try to make the world believe that they are on such a higher plane than that occupied by the rest of us. One of these present-day Pharisees has said that he pitied me and a certain editorial friend of mine, on account of our uncharitableness,—that is because we tell the truth about scoundrels and knaves. Probably my editorial friend is pitted because he has not adopted the policy of refusing to commend any genuine medium editorially unless the notice be paid for, while at the same time his editorial columns will weekly contain lengthy, highly-colored eulogiums of fraudulent mediums, some written by the editor and some by the frauds themselves or their friends, but all inserted in the editorial columns for a monetary consideration; that is, my editorial friend refused to sell his editorial columns to any pretended medium who chooses to buy them, while genuine mediums are excluded from notice therein because they do not feel warranted in paying for a just and honorable notice of their gifts. This mercenary policy may be deemed charitable to the mediumistic tricksters by some of our pretended over-charitable brethren and sisters; but it is a flagrant infringement of the basic principles of exact justice.

Jesus, it is well known, characterized the knaves of his day as "serpents," "generations of vipers," "fools," "hypocrites," "blind guides," "whited sepulchres," etc., and said they were worthy the damnation of hell. Where then was the "charity" in Jesus of

which modern hypocrites prate? He also forebore drove out of the Temple those whom he regarded as defiling it. That is precisely what the present-day reformers desire to do, we wish to purify the temple of Spiritualism of those defiling it by using it as a means of money-making at the expense of honesty and fair dealing; and in our efforts to effect this desirable end, we are continually harassed and impeded by the "charitable," "whited sepulchres" of to-day, who denounce our efforts to bring about moral reform, and advise us to follow the example of the charitable Nazarene; despite the fact that we are, in reality, endeavoring to do the same thing now that he attempted in the first century.

"Wo unto you Scribes and Pharisees, hypocrites: you outwardly indeed appear to men as just; but inwardly you are full of hypocrisy and iniquity."

And now abideth love, mercy, and justice, these three; but the greatest of these is justice. San Francisco, Cal.

"THE LORD'S LAY."

BY PROF. ALEX. WILDER.

Every ancient tribe and people had sacred scriptures. The fountain of inspiration was never dry. In the families were hearths and altars where the sacred coals were not permitted to die; every city and commune had its eternal fire burning in the arcanum of its sanctuary; and to let it go out was an offense approximating sacrilege. So, every morning the patriarch of every household chanted a *mantra*, or *gatha*, or prayer to the divine guest upon his altar-hearth, fed it with peeled wood and spices, and made libations to it. These chants and lays were the beginnings of Holy Scriptures. As tribes became nations, their worship was broadened to the religion of a people; and when they were annihilated by conquest and enslavement, their gods were destroyed, their faith perished out of memory.

The Bhagavad-Gita is to India what Goethe's Faust is becoming to Germany. It embraces the essentials of Hindu faith, as the modern epic relates to all that Germans think, imagine and dream about. Each has been repeatedly translated, and doubtless each will be translated over and over again. Why not? Both are full to overflowing with profound thought, and will need new readings, and then new translators to give the newly perceived ideas a real expression.

The Hindu epics, the Maha Bharata and Ramayana, are both prodigious on account of their length, as well as because of the numerous slokas, legends, and other interpolations which have been added in later times. The Bhagavad-Gita was one of these engravings. It is almost entire by itself. We need take little interest in it as part of the great plot—the prehistoric war between Pandus and Kurus—but may study it as a purely didactic production. We thus obtain a better attitude for its examination. Its philosophy is the Sankhya or rational; first taught by Kapila, afterward revised by Gautama and modified by Patanjali, and finally developed into the Karma-Yoga doctrine. It differs from the ganna or Hindu gnosis, in the fact that it inculcates activity rather than a purely contemplative life. The Karma-Yoga requires no actual retirement from the world, but on the contrary the full performance of that earthly calling to which we may chance to be born. To live in the world, but to be not of the world, is the aim of the life of renunciation. Plotinos, the New Platonist, was essentially a Yogi.

Mr. Charles Wilkins made the first translation of the Bhagavad-Gita, more than a hundred years ago (1785) and his version is approved by the Theosophical Society. I am more familiar with that of J. Cockburn Thomson, a copy of which was presented me by Gen. Ethan A. Hitchcock, in 1890; yet I consider the Wilkins version the best.

"The Lord's Lay" is the translation just made by Mohini Mohun Chatterji; and possesses the advantages of being the work of a Hindu scholar of superior ability, who has endeavored to make the meaning plain to every student by a familiar rendering of words, and the interspersing of comments of his own whenever he saw the occasion for them. In his preface he aptly remarks that the interpretations of the Bhagavad-Gita can be divided into three classes, according to the teacher whose authority is followed. The earliest of these, Sankaracharya, holds that the spirit of God is the only reality—"pure consciousness, bliss, and beingness." The existence of many egos or spirits is only apparent—falsehood, a lie; the spirit in the individual being really identical with the spirit of God.

Ramanujacharya taught that the spirit of God is the only reality, and shares community of nature with nothing. Consciousness and unconsciousness are its two powers, and with him, constitute the three eternal verities. To know these three verities to be what they are said to be, is to attain liberation.

Madhvacharya held that the relation between God and man is the relation between master and servant. The complete realizing of this relation is salvation. The faithful disciple of any of the three, while following the path pointed out to him will yet believe that though the roads are different, the goal to which they lead is the same.

The Bhagavad-Gita was pronounced by the first of these teachers, "the collected essence of all the Vedas." "The word of God as given to the people of India in the earliest time, and preserved in all the scriptures of the Brahmins, is to be found in the colloquy between the blessed Krishna and Arjuna." Krishna is recorded as having departed this life, B. C. 3,001.

Mr. Mohini defines the intrinsic difference between Brahmanism and Christianity to consist in the belief of the Brahmins that the Vedas are coeval with the human race, and, therefore, cannot require faith in an incarnate savior; while the Christian dispensation cannot be separated from the Savior Jesus. They both agree in declaring the knowledge of God to be eternal life.

The introduction is a monograph of great value and interest. Its sentiment is catholic and the tenor simple. "Every man who feels the need of God is religious. This need, however, can be felt in two ways: one may want God for the sake of the benefits He can confer; or he may want God purely for himself, simply because God is Himself. We want Him because we do not want him impossible. Those who feel the need of God in the first way are god-like men; those who hunger and thirst after him in the other way, are divine."

This is the pure doctrine of medieval mysticism, as uttered by Tauler, Molinos and Madame Guyon.

One of these classes lives in the veiled light of God; the other has attained to God Himself.

*The Bhagavad-Gita. By Mohini M. Chatterji, M. A. Boston: Ticknor & Co.; Chicago: S. A. Maxwell & Co. For sale at this office. Price, \$2.

The right thing to do, we are told, is to work on, but to work for a different motive—not for gain of any benefit, but to fulfill the law of being. "Those who are below this are not yet fit for religious life. They must look to morality as the highest ideal of existence, and follow its dictates, until the birth-throes of a new life are felt within them; until they know that sublime discontent which distinguishes man from animals."

"The source of evil is within us. Egotism deludes us with the feeling of possession where there is nothing to possess. This is the giant weed whose roots lie deep in the human heart."

"The Bhagavad-Gita is the epic which sings the death of this hydra-headed monster."

The poem has a very simple plot. Dhritarashtra, the blind king of India, being unfit to reign, his brother, Pandu, succeeds to the throne. His hundred sons, the Kurus or Kauravas, deprive the sons of Pandu of their succession for thirteen years, and then further refuse to restore the kingdom except under the ordeal of battle. Both sides array their forces, two millions of men. The sage Vyasa asks the blind king if he desires restoration to sight in order to witness the slaughter about to take place. He declines the boon, but entrusts that superhuman perception may be bestowed upon Sanjaya, his charioteer, who could tell him everything as it occurred. Accordingly Sanjaya recapitulates the dialogues of Krishna and Arjuna—eighteen books, containing the essence of the Yogi philosophy.

It is hardly necessary to make many quotations. The armies are drawn up in battle array, the conchs are blown, making a terrible uproar, filling heaven and earth with sound. Arjuna looks out for a foe man fit to encounter him, and presently becomes disheartened. He addresses Krishna, declaring his grief at the consequences of destroying so many men, and so promoting impiety. He thinks to become a religious mendicant. Krishna denounces this as encephaloid. "Those wise in things," spiritual mourn not the living or dead." "He who knows (the illusion of life) as the slayer, and also he who knows it as the slain, they both know not right; it kills not nor is killed." "The indwelling spirit that is in every body is indestructible, because it is eternal." "Thy right is only to action; let thy right be never to the result; nor may thou be the cause of the result of action, nor may there be in thee attachment to inaction." "For the man contemplating objects is born appreciation thereof; from appreciation arises desire; from desire springs forth anger; from anger comes delusion, loss of memory; from loss of memory, loss of discrimination, and from loss of discrimination the man is destroyed." "For him whose heart is not at rest there is no spiritual knowledge; for him whose heart is not at rest there is no joyous aspiration toward spiritual illumination; and not for the unspirited is peace, and for one without peace where is happiness?"

Arjuna prays to know, then, why he is engaged in acts of cruelty? "Because," replieth the Holy One, "there are two paths of devotion (Yogas); devotion or wisdom of the spiritually wise; and devotion or action of the men of action." "Better is one's proper duty even though not fully performed, than the duty of another fully accomplished."

The Arjuna asks which of the two is better—renunciation of actions, or their right performance. "Both are productive of the supreme good (*nirvana*); but better is the right performance of action than renunciation." "The spirit creates not for the world actorship nor acts, nor even the bond between action and the results; but nature works on." "There is no meditation for the man who eats too much, or too little, nor for him whose habit is to sleep too much or too little."

Having after this way set forth the precepts for the individual, Krishna proceeds to treat of the Universal Spirit—"Earth, water, fire, air, and akasa, mana, buddhi, and ahankara—thus is my nature, eight-fold divided." In other words, he is subjective; and into these is matter or objectivity divided. "I am of the whole universe, the origin and the end."

By the element of earth, Mr. Mohini explains that form of divine power by which the earth is produced; as also of water, fire, air, and akasa or ether. *Manas* is the phreic mind, the imagination; *buddhi*, the intelligence, or *ahankara*, the Divine Selfhood. "I am not manifest to the world, being wrapped up in the creative power; therefore this deluded world does not recognize me." "From the unmanifested all the manifested issue."

There is a system of computation of time given, which doubtless requires to be "spiritually discerned." A human year is a day and night of the gods; the day of Brahma is 1000 Yugas; the night also 1000 Yugas; 360 days and nights a year of Brahma, and 100 years the term of his life. "At the end of a Kalpa (day of Brahma) all things return into my nature, and then again I project them forth at the beginning of the Kalpa."

Arjuna is permitted to view the semblance of Deity, and Krishna says: "As seen by thee I may not thus be seen by the study of the Vedas, nor by austere practices, nor by the making of gifts, nor by acts of worship. By self-identifying devotion, indeed, as thus I may be known, and seen in truth, and entered into."

The latter chapters of the Bhagavad-Gita are devoted to an explanation of identity. It is too much of a task to endeavor to make the doctrine intelligible, except by a long exposition. Chap. XVIII, is devoted to "Liberation." In the end Arjuna, having rallied from his despondency, declares his delusion ended; that he has attained the right recollection, and will now obey.

Mr. Mohini accepts the hypothesis that the doctrine of the Vedas and Gospels are virtually the same. He exhibits the resemblances, citing the one to illustrate the other. In no case, however, does he attempt to show, or even hint, that the Christian story was an adoption of the Hindu. For more reasons than one this is right.

I admire the elegance of this translation. It is not so simple or easy to understand as that of Mr. Wilkins; but it is rich with erudition, and will win deserved admiration from scholars; yet, I do not think that the perfect translation has been made. The adept of the Yoga and Henois duly commissioned for the work, is yet to come.

However old a conjugal union, it still garners some sweetness. Winter has some cloudless days, and under the snow some flowers still bloom.—*Madame de Staël*.

A very large mass of poverty in the world is the sheer and clear results of profuseness, want of forethought, idleness, and, most of all, drunkenness.

Where there is hope there can be no endeavor.—*Samuel Johnson*.

Truth is the property of no individual, but is the treasure of all men.—*Emerson*.
An error gracefully acknowledged is a victory won.—*Gascoigne*.

Soul Against Dust.

On a late Sunday, at Central Music Hall, Professor David Swing preached on "The New War of Faith," the conflict between materialism and the positive rule of mind. After opening by a sketch of past conflicts, he said:

"It has been only thirty or forty years since the disputes of the church and reason began to abandon other themes and to concentrate around the forms of animals and man. This concentration of thought has been going rapidly forward. The Quaker has left behind him his William Penn, the Presbyterian his Calvin, the Methodist his Wesley, the Baptist his essential immersion, and the Romanist

HIS KEY OF ST. PETER

to fly to the rescue of the spirit of God in man from the grasp of that science which makes all one—the man, the insect, and the clod. It is the most fundamental inquiry the world ever made. The warfare is the most impressive because the most real. The field is around us, the time is the present.

"The agnostic scientist says 'all things come from physical antecedents; great men from little microscopic forms of life, the suns and planets from nebulae; that the mental principles in man come from his experience; that the sense of honesty came from the long harmfulness of theft and fraud; that religion was made out of a pondering over the unknown, and that love was made from man's long experience that it was better than hate.' Thus while man's physical form was being gradually lifted up from lower forms his mental and moral qualities were being elaborated for him in the field of daily experience. When the agnostic scientist comes to where he can no longer find a material antecedent, he simply pauses and says: 'I know nothing more.'

"The other army, admitting or denying the theory of evolution, does not rest in the physical phenomena, but places before those many or few antecedents a supreme soul. Thus has the new war come—that of Soul against Dust. It cannot be fought out to-day or to-morrow; but it can be looked upon and estimated; and the hearts coming up now into the life of manhood and womanhood, marching up out of childhood, can take sides and be for or against the spirit or the material."

Of the late discussion between Rev. Dr. Field and Robert Ingersoll we are told that:

"In the recent debate conducted, in a review, over this general inquiry, the Christian and the agnostic stood up in the best manhood either could call into exercise. Neither soldier advanced like a Goliath, neither left the field in barbaric vanity. They came and went as men who felt that this life asks for reflection, not for fagots. In their antagonism and in their kindness alike those two men were the types of the age, and tell us in what spirit the new generation must handle the weapons of the new battle field."

"Two reforms are springing up in our day, one in the estimate the church makes of the honest unbeliever—the other in the better estimate the infidels form of the average Christian or Christian minister. The days when a Christian would not shake hands with Thomas Paine and when a minister must not be permitted even to enter Girard College have disappeared under the horizon, too feeble to follow the sun. In the new mornings men meet as friends, brought together not by the vanity which once moved around in such pageantry, but by the humility which grows greater with the growth of civilization. Under the influence of these greater inquiries smaller ones have lost significance, and Methodist, Presbyterian and Episcopal flags have been pulled down to make room for the greater flag of the Heavenly Father. If great questions make great minds the church will soon be able to point to greater men than she enjoyed when she hung over some ceremony or creed more than over the being and beauty of God."

"This conflict arose with the decay of old authority; and so it came that, it was once sufficient for an old book to say that God made the world; man of dust; woman from man. When reason dared to raise an inquiry it was awed into silence by miracles. The failure of authority and miracles to perform their old service for faith brought in this era of reasoning, and has given us the two armies—the host which reasons from the starting point of matter, and those who reason from the starting point of mind. All are alike reasoners. The Christian need be no longer a person of credulity, nor of only sentiment; to sentiment he adds as many data in fact as can be found in the processes of the agnostic. If the Christian does not know what mind is, the agnostic parallels the situation by his ignorance of what matter may be. The matter which can turn into a bird or a fish or a human being is as unfathomable as the mind that can turn into a god."

Other points of the argument space will not allow, but its close was as follows: "Such is the war into which the great nations are rapidly drifting; not just as what the prophets from Ezekiel to John foresaw, but not without enough tumult, loss, and pain."

"It was made necessary by the childishness of many religious tenets cherished by the past; made necessary by the bad pictures of Deity once painted; made necessary by the progress of the reasoning powers which made vacant the throne of authority; made necessary by the advent of scientific studies, which brought to light many natural causes whose offices had once been filled by miracles. Thus slowly declared, the intellectual conflict has come, and now every cradle and every grave is touched by its shadow or its light. Compared with those struggles which colored the ground red all the way from the times of Herod to those of 'Bloody Mary,' compared with the violence around Luther and Calvin this war seems like peace, but in its silence and bloodlessness there is much of the calamity of the heart."

"Professor Huxley said recently that 'he estimated as highly as Christians do the purely spiritual elements of the Christian faith.' Thus many of those who have laid the foundations of a popular atheism, of a dust-world all through and through, confess that there is no inspiration in their theory, and that a religious Spiritualism makes a better basis of human life. Why should such a man estimate highly 'these spiritual elements' if they war against nature's obvious facts? If those men have found a godless world and an automatic man, a man who lives as the tree lives, and their world seems cold, why not confess its icy nature and abide by it? Why come up to the presence of a God that they may feel the warmth of the Father's House? If this theory is real why these complements to religion?"

IT IS TO BE HOPED,

It is to be confidently expected, that the new generations will read and read and ponder,

and will join the army that marches along in the name of a Supreme Mind. If this rising myriad is asked, "Do you know anything about a god?" there must come two replies at once: "Do you know that man came from dust?" the other, that belief is never knowledge, but that kind of knowledge which admits of a doubt.

"Man never says: 'I believe that two and two make four.' He knows it. You do not say 'I believe in the existence of the Atlantic.' You would be pleasantly laughed at. You know it. But you say, 'I believe in the promises of my friend.' I believe in the being of God and the divine origin of man because such a form of language admits the possibility of a doubt. When the agnostic says: 'I believe in a self-made world, his word believe shows the actuality of a doubt, for ask him to say 'I know the world was self-made,' and he declines the new language because it robs him of his doubt."

"The coming soldiers of God must not fear therefore the word 'doubt'—the soldier of Dust have to carry the same term with them to the end of their career. If all minds must carry a possible doubt those hearts will have a great advantage which shall carry that imperfect kind of knowledge which is attended by the virtues of love, benevolence, conscientiousness, worship of God, imitation of Jesus Christ and hope of immortal life. If the heart must carry some shadow, let it not be the shadow of midnight but a shadow with great interminglings of morning, a shadow in which the soul, like the nightingale, can sing a joyous song."

The absorbing nature, the depth, the full coming of this conflict—all so well stated by Dr. Swing—have been clearly seen by thinking persons for years. As its name implies the spiritual philosophy is on the side of soul and not dust as the shaping and uplifting influences; of the soul of things as "the power that makes for righteousness," and no statements of these views in all the world's literature are fuller of power and beauty than those of its great seers and teachers.

We wait patiently for the time, sure to come, when those who, like Dr. Swing, now ignore this fact, will be obliged to ask the help of Spiritualism in this "new war of faith."

Woman's Conference.

LYDIA R. CHASE, LEADER.
2139 BAKER PLACE, PHILADELPHIA, PENN.

LEAP YEAR—1888.

Eighteen Hundred Eighty-Eight
Usured in with royal state;
Snowy ermine 'cross her breast
And a moonstone in her crest;
With a sceptre in her hand
To enforce her least command;
Will she be a gracious queen?
Will she put on robes of green
When young spring comes from the south?
Will the breath of her ripe mouth
Smell of strawberries in June?
Will her ample lap be strewn
With all blossoms that the field,
Wood, or grassy meadow yield?
Will she in the harvest moon
See the toilers dance to tunes
Sweet and old, yet ever new
Like the love-lane I overheard
Warbled by a winter-bird?
Will our sovereign give us, too,
Lore the golden summer through?
And when Autumn comes again
Laden with her fruit and grain
Laying bounties at her feet
Will she make our lives complete?
She's a leap-year quarry, you see!
Will you, liddle, quarry me?

—Anon.

The Cradle of Liberty.

Our sister in New York who has told us about some of the work of women in that great city, may smile at the doings of her country cousins in this "big town," as something rather behind the times and out of the "latest style;" but this place, if slow, is also sure, and its women are, in almost every way, helping to swell the growing army of women-workers for humanity in general and the enfranchisement of their sex in particular.

And why should they not? Here it was that the Independence Bell rang out its challenge to old despotisms; and being the "cradle of liberty," why shall not its women preside at its rocking, until

"The hand that rocks the cradle
Is the hand that rocks the world?"

Our women are doing many things which will speak for themselves in the coming time, and an account of which may be given to this "Column" are long; but just now, while the year is new, it seems fitting to go back to "first principles," and take a retrospective view of the road that "bridge across an hundred years"—that has led us to our present standpoint, and to make some milestones toward to monuments for those whose bright, far-seeing souls have made this present possible to us—women of America.

Standing in the old hall, made famous a little more than one hundred years ago, the woman of thoughtful mind must note how everywhere the dominant war spirit of man has distributed the relics of those "times that tried men's souls."

The emblems of this spirit of force are always first and foremost—Washington as the warrior above "the first in peace," La Fayette booted and spurred before Penn and his Treaty; generals', admirals', colonels', captains', lieutenants', corporals' faces and uniforms, loom over and above the corner where, low down, their names, hidden by an old chairback and a ship's model, the real geniuses of the Revolution, look with searching and reproachful gaze upon the curious passers-by, few of whom stoop to read the names behind the chair and beneath the grand head, strong features, and wonderful eyes of the man who first wrote the Free and Independent States of America, or that belonging to the pale intellectual face of "the man in the red cloak," whose oratory raised the souls of our forefathers to sublimer heights of heroism and self-sacrifice.

Will not the women of Philadelphia—of our country at large—strive to change the sentiment that thus exalts the brutal instincts over the moral, the physical over the mental, Christian barbarism over the Christ of the people? May we not some day hope to see the portraits of Thomas Paine and Patrick Henry raised to as conspicuous a position as the "Sword captured from a Hessian," or the "snuff-box of an officer in the Continental Army?"

How She Ruled and Ruined the Town.

"Female mayors are no good," said the ex-City Marshal of Argonia, Kan. "Why, Mrs. Salter has just killed Argonia. I used to have a hotel there and was the city marshal, but I couldn't stand it, so I just scooted, and I expect I'm to blame for her election, too."

"You know she wasn't nominated in any

of the conventions. About nine o'clock on election day all us boys were feeling gay and agreed to meet at a hall and nominate a candidate to knock out Wilson. Jack Ducker—he is the toughest man in the place and the undertaker—got up in the meetin' and nominated Mrs. Susanna Medora Salter for Mayor, and the nomination was made unanimous. We rushed into the streets and commenced to work for our candidate. At noon her husband came to us and begged us to quit the racket, sayin' it was an insult to his wife. We wouldn't do it, and the voters commenced to come our way in clusters. We got full of whisky and enthusiasm, and at four o'clock every one was votin' for our candidate. Well, you know as how she was elected. We had a jollification, and when she took her seat like a man all our fun was busted.

"I sent up to Kansas City for some crab-apple cider, just to please the boys. She heard of it and asked me to stop it. You can't fight a woman and she mayor. Then I started a little poker room, more for sociability than anything else. Chips were only ten cents. She heard of it and came to me and I had to stop. Then the druggist, before she was elected, used to keep blue grass bitters, lemon rye and extract of malt, and a few other things like that. He don't do it now. The Mayor heard of it. Then the two billiard rooms were running. They're closed up now. The Mayor don't think it is fashionable to push the ivories. That's the way it is with everything. I just couldn't stand the town and so I came up here."

"She's the only woman Mayor on earth, is she not?"

"That's just what she is. You ought to see the letters she gets, foreign letters and the like, askin' for her autograph, and askin' her if it is true that she is Mayor, and all questions like that. When I was marshal I used to act under her, and many's the letter she has shown me from abroad."—*Journal, Indianapolis, Ind.*

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered, through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

WHAT I SAW AT CASSADAGA LAKE: A Review of the Seybert Commissioner's Report. By A. B. Richmond. Boston: Colby & Rich, 1888. Pp. 244. 12 mo., muslin. Price, \$1.25. For sale wholesale and retail by RELIGIO-PHILOSOPHICAL Publishing House, Chicago.

A. B. Richmond is one of the most able lawyers in the State of Pennsylvania, and especially has he achieved fame in criminal cases. He has thus been trained by long practice to distinguish the essential points of evidence, and to weigh the motives which actuate men in their relations with each other. His style is that of a lawyer pleading his cause, eminently interesting, lucid, convincing, but diffuse, personal, and aggressive. He was induced to visit the Spiritual Camp-meeting at Cassadaga by curiosity, expecting to find a set of deluded fanatics. He was "surprised at the class of visitors"—"judges of our courts, doctors, lawyers, and learned men in every condition in life." His skepticism was baffled by the manifestations he received, and he inadvertently, or rather fortunately, published an account of what he saw. The reporters so mislabeled his position that he was induced to go over the whole ground at length, making his narrative a virtual reply to the Seybert Commission. This course seems to have been taken through the influence of a communication received from Seybert through independent slate writing, as follows:

"Dear Sir: Do all you can to combat the error into which my Commissioners have fallen. They were unworthy and unfaithful."

The report of the Commission is written in a style unworthy of the subject discussed, and disgraceful to the authors. Mr. Richmond seizes on this most available point and destroys by ridicule the position which has attained, quoting in full the acting chairman's account of his efforts to become a medium. Well does Mr. Richmond ask: "Are you not ashamed of the foregoing pages copied verbatim from your report?" and continues: "When we take into consideration the munificence of the gift of Henry Seybert, and the high character of the institution to which it was given, can any one for a moment suppose that the donor intended that a portion of his money should be expended in employing a troop of comedians to enact a comic opera before the public, or exhibit a harlequin or pantaloone for the amusement of scoffers and the thoughtless?"

According to his own words the acting chairman, Horace Howard Furness, sat for six months with "Caffray's magnetized paper" on his head, holding the slates in his hand, expecting to become a medium and yet he received no communication! Caffray, the acknowledged fraud, the last of all to be consulted, was sought out, and his advice followed as though infallible!

It would be like Mr. Furness to believe this story he tells on himself, for he is not a fool. He concludes it with a receipt from Punch for "Gooseberry Fool," which he applies to Spiritualists in their vain search:

"Carefully skin your gooseberries, extract the seeds, and wash the pulp in three waters for six hours each. Having done this with the gooseberries, the Fool is perfect." This might be written:

"Take a college professor, put a sheet of Caffray's magnetized paper on his head, and a slate in his hand, sit him in the dark, and after six months your fool will be perfect."

Mr. Richmond takes the bible and searches its pages for evidence of Spiritualism. His task is easy, for on every page he finds brilliant gems, and gathering all together he burles the mass at the Commission. The biblical evidence ought to awaken the interest of all Christians, for from their standpoint it is incontrovertible. The report is usually prefixed on what is termed "the Shade-Zeller Investigation." This portion in the work of Prof. Geo. S. Fullerton, who by interviewing Zeller's friends came to the conclusion that he was entirely untrustworthy.

In reply, the "Open Letter" of C. C. Massey is introduced, which completely covers the ground and demolishes every statement of Prof. Fullerton, showing him to be unreliable, to use the softest term, to cover the reckless perversion of facts, and their adroit misinterpretation.

The personal reminiscences of the introduction of Spiritualism before the American Association for the Advancement of Science, is intensely interesting. It was in 1854, and Mr. Richmond had at that meeting become a member. An announcement of a spiritual meeting was laid on the president's table, which he read because unaware of its contents, and apologized for so doing. The learned members smiled, as though they had been invited to a Punch and Judy show.

At length Robert Hare arose and in a dignified manner requested permission to say a few words, as a committee had just retired and there was nothing before the house. Of course his request was granted. The dignified and noble-looking old man paused a moment as he looked over the assembly, many of whom had received their scientific education from his books, then said: "Mr. President, as a body of learned and scientific men, met together to consider all natural phenomena, would it not be more becoming for us to investigate a subject before we condemn and deride it?" He then briefly gave his experiments and the marvelous results he had received.

At the reception given at the residence of Jeff. Davis that evening to the Association, the scientists "shook their sage heads, and I heard them frequently remark, the old doctor is becoming crazy on that subject." Poor old man, how I pitied him, and yet, the next day, when I heard him most eloquently and learnedly discuss one of the abstruse scientific questions before the Association, and observed with what profound attention he was listened to, and saw how clearly he demonstrated his views on the matter under discussion, I thought I had never before seen such brilliant and intellectual symptoms of mental aberration, and after all the dreaded disease of insanity was not so terrible a calamity as I had supposed."

In these memories of early days of the cause the author is delightful. He brings the London Dialectic Society into court, and extracts more evidence out of their reports than an ordinary reader could deem possible, and commends its methods to the Seybert

Commission. We can scarcely agree with the author here, for the Dialectic Society has been exceedingly narrow in its methods and inclined to show how not to do it, more than toward practical results. It has devoted itself to unessential details, and overlooked vital issues. After rapidly glancing at the facts furnished by rappings, slate writing, etc., the author reaches his conclusions. He says: "Let the alleged facts of Spiritualism once be fully established, and the dark cloud of infidelity now overshadowing the earth would be dissipated as the mist of the morning vanishes before the light of the sun. It would open heaven to the sight of the skeptic, and teach him the paths that lead to its infinite happiness."

Mr. Richmond writes with the earnestness of a partisan, and every sentence is a telling blow in favor of the side he so zealously advocates. The reader is led to believe that he is thoroughly grounded in his faith by absolute knowledge, and on reaching the final page is chagrined by the following paragraph:

"In conclusion, let me not be misunderstood. I am not a Spiritualist. I have not yet seen that which convinces me beyond a doubt that the claims of Spiritualism are true. I know that there is around us an unseen Intellect, great force that purports to be a visitation from spirit life. Science has not explained it. Savants have offered no theory to the world that can account for its phenomena. But if there is a Spirit-world, the theory and philosophy of Spiritualism present the most rational solution to the mystery."

If the array of facts and splendid pleading of the author are not sufficient to convince him of the greatest fact—the spiritual origin of Spiritualism—how can he expect others to become thereby convinced? Truly this paragraph is only a rhetorical flourish, inserted to give greater force to the main purpose of the book, but contrary to expectations, reacts against, rather than favorably. The Seybert Report is scarcely worth the cost of a reply, and has received far more attention than it deserves. The storm it has called forth may serve to lash the Commission into place, and make the next report, if one is ever made, at least adhere to the line of common decency. Henry Seybert is to achieve fame although not in the way he designed. The monumental chair he sought to engrave with his name will remain unknown, but the "gooseberry fool" committee is legendarily called into being, and the Report of its secretary after keeping "Caffray's magnetized paper" on his head for six months because the ardent humbug told him he would in that manner become "a wonderful medium," will as a curiosity in science remain an indestructible monument.

Mr. Richmond has written a most complete and exhaustive review, leaving not a single shred of the evidence or the conclusions produced in the Report. HUDSON TUTTLE.

GIRARD'S WILL AND GIRARD COLLEGE THEOLOGY. By Richard B. Westbrook, D. D., LL. D., Author of "Marriage and Divorce," "The Bible When and What?" "Man, Whence and Whither?" etc. Published by the Author 1707 Oxford St., Philadelphia, 1888. Pp. 183. Price, \$1.00. For sale by the Religio-Philosophical Publishing House, Chicago.

Dr. Westbrook has done valuable and timely work in issuing this little volume, the object of which is to show that the religious instruction in Girard College is in palpable violation of the will of the founder. It is well known that Stephen Girard, a freethinking Frenchman, who named his ships, "Voltaire," "Helvetius," "Rousseau," "Montesquieu," etc., founded the college which bears his name, and established a financial trust to sustain it, on the condition expressly stated in his will, that the institution should be devoted to the instruction of orphan children, free from all kinds of religious sectarianism. He wanted the teachers to "instill into the minds of the scholars the purest principles of morality, so that on their entrance into active life they may from inclination and habit evince benevolence toward their fellow creatures, and a love of truth, sobriety and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer." But Girard's will enjoins and requires that "no ecclesiastical missionary, or minister of any sect whatsoever, shall hold any position or be admitted even within the premises of the college. He did not, he said, mean by this restriction to cast any reflection upon any sect or person, but simply desired to keep the 'tender mind' of the orphans, who are to derive advantage from this bequest, free from the excitement which clashing doctrines and sectarian controversy are so apt to produce."

Relatives of Girard tried to break this will, which was made in 1839, on the ground that it was, by its principles and exclusions hostile to Christianity, and therefore void as being against the common law and public policy of Pennsylvania. On appeal the Supreme Court of the United States sustained the legality of the will under the laws of Pennsylvania; but to do this gave the instrument an interpretation which implied the right to have the bible read in the college without comment and to have the students taught the fundamental truths of Christianity in which all Christians concur.

Instead of keeping religious instruction within the limits of this decision, the college authorities have maintained sectarian education of the most pronounced character. They have built a chapel, and although ordained clergymen are not permitted to occupy the pulpit, much of the preaching is by missionaries from the orthodox communions, who have been educated for the orthodox ministry, and are to all intents and purposes clergymen except that they have not gone through the process of ordination. Their preaching in the chapel is like that heard from orthodox pulpits in general. The "Manual" in use is saturated throughout with orthodox sectarianism. "God in three persons. Blessed Trinity." "Great Jehovah, three in one." "At hell's dark door we lay." and "Now I feel the blood applied," are lines taken from some of the hymns contained in this manual.

Indeed, the very sectarian doctrines against the teaching of which Girard endeavored to guard in his will are now taught in the sermons, prayers, dogmologies, responses, etc. A more flagrant or stupendous violation of a sacred trust never was known.

The value of the Girard property is now about \$20,000,000, although put down in the report for 1886 at much less.

What a shame that the magnificent bequest should have been perverted from a plainly declared purpose and applied to one to which Girard was unfriendly and opposed!

Dr. Westbrook has brought together in a compact and convenient form the facts in regard to Girard College, together with the founder's will and the opinion of the United States Supreme Court, such a work has long been needed, and the JOURNAL welcomes it as a strong protest against a breach of trust for which some day the trustees of Girard College will be called to account. The violation of a trust, even in the interest of theological doctrines, believed by their adherents to be divine by revealed truth, cannot be justified on moral grounds and will not be precluded in when the people of Pennsylvania come to regard simple justice more than they do sectarian beliefs.

New Books Received.

FIFTY DOSES OF MENTAL HEALING. By L. L. Merriam. Chicago: Parry Pub. Co. Price 25 cents.

POPE'S EASY ON MAN. With responding Essay: Man seen in the Deepening Dawn. By Caleb S. Weeks. New York: Fowler and Wells Co. Price, 25 cents.

GLEANINGS FROM THE PAGES OF HISTORY. By the aid and in the Light of Progress. Price, \$1.00.

SEVEN HUNDRED ALBUM VERSES. Compiled by J. S. Ogilvie. New York: J. S. Ogilvie & Co. Price, 15 cents.

REMINISCENCES OF A PREACHER. By William McDonnell. Boston: J. P. Mendum.

PRACTICAL OCCULTISM. By J. J. Morse. San Francisco, Cal.: Carrier Dove Publishing House.

The Old Silver Spoon.

How fresh in my mind are the days of my sickness. When I tossed me in pain, all fevered and sore; The burning, the nausea, the sinking and weakness, And even the old spoon that my medicine bore, The old silver spoon, the family spoon, The sick-chamber spoon that my medicine bore.

How loth were my fever-burched lips to receive it, How nauseous the stuff that it bore to my tongue, And the pain at my inward, oh, naught could relieve it.

Though tears of disgust from my eyeballs it wrung.

The old silver spoon, the medicine spoon. How awful the stuff that it left on my tongue. Such is the effect of nauseous, griping medicines which make the sick-room a memory of horror. Dr. Pierce's Pleasant Purgative Pellets, on the contrary, are small, sugar-coated, easy to take, purely vegetable and perfectly effective. 25 cents a box.

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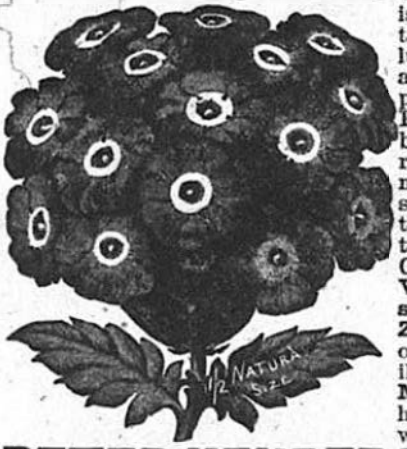
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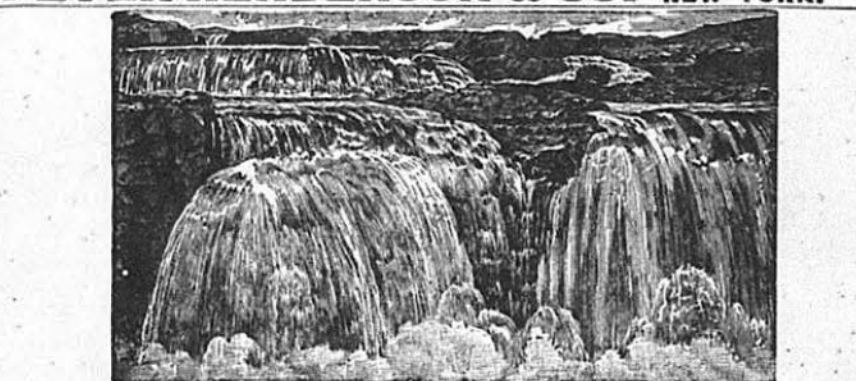
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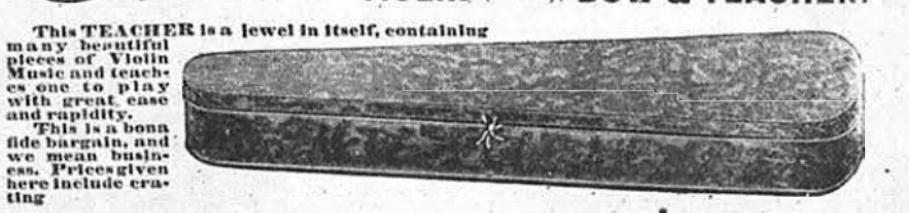
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CHICAGO, ILL., Saturday, February 18, 1888.

The "Famillistere"—A Great Co-operative Factory in France.

Guise, where M. Godin founded the famous "Famillistere," was once the seat of those selfish and oppressive tyrants of a past age, "the dukes of Guise." The French prophet of labor reform was born there about seventy years ago, and he was apprenticed to a stove-maker. He conceived the idea that stoves and cooking ranges, ther made of sheet iron, would be better if made of cast-iron; and carrying out this idea successfully, he soon became a rich man and the employer of several hundred workmen in the business. He had been from boyhood a student and admirer of Fourier, and now his plan was to make one great family of all his work-people, with a common interest in the general welfare. He accordingly erected a large building, divided into suites of rooms for his workmen and their families, which he called "Palais Social," but which is now commonly known as the "Famillistere." To this building additions have been made from time to time, and now it has a frontage of 600 feet. There are various wings and additional buildings, all constructed of brick and practically fire-proof, four stories high, with abundance of water, playgrounds for children, and every device for the comfort, convenience and health of the occupants. The apartments are separate. The cost of the buildings has been about \$200 for each family, and the average rent is about \$1 per month for each room. There are free schools, of a higher grade than the public schools of France, free libraries and reading rooms, a theatre, a cafe, co-operative stores, etc.

The manufactories cover nearly four acres of ground. Five miles of tramway connect the various portions of the works, and 1,200 hands are kept in constant employment. The work consists chiefly in the manufacture of stoves, ranges, grates, furnaces, coal scuttles, and other domestic utensils of cast-iron. M. Godin thought a man ought to work only three or four hours at a time; so he had his men work from six to nine in the morning, then allowed an hour's intermission; resuming work at ten they continued till half past one, and then rested till three, when they began work again, finishing the day's work at six.

The men's average pay is about \$5 per week, which is considerably more than is received by hands in other French factories. But the wages do not represent all the workmen's income. From the first, M. Godin established the principle of profit-sharing, and gave each workman a share of the profits proportionate to his share in the work of producing those profits. Says a Paris correspondent of the Chicago Tribune, to whom the JOURNAL is indebted for many of the facts here given: "The capital of the establishment is \$900,000. The annual dividend of profit to the workmen averages about 8 per cent on this, or \$72,000. This pays about \$100 a year to each of the workmen who live in the 'Palais Social,' for of the 1,200 hands employed some 500 are mere outsiders, who live in the village of Guise and come to the shops merely for their wages, like workmen in any ordinary factory." There are pension and insurance funds for the aged and crippled, and a pharmacy fund for those in need of medicine, but no hospital, since the founder held that the sick should be attended to in their own homes.

There is no church on the premises and no religious instruction in the schools. The children are not baptized and funerals are conducted without any Christian rites. "The

result of this upon the morals of the community," says the Tribune correspondent, "does not appear to be bad." M. Godin, like Stephen Girard, believed in no system of dogmatic theology, his religion being of that practical, humanitarian kind which interests itself in the industrial and social conditions of men.

Parisians generally know but little of M. Godin or his work, but many full accounts of the "Famillistere" have appeared in American publications and thousands from this country have visited the spot where once ruled the despotic dukes, and where M. Godin established a system in which industrial equity was and continues to be the leading feature.

The Tribune correspondent makes a comparison of the work of M. Godin with that of Mme. Boucicaut, with the evident intention of disparaging the former. "She" [Mme. B.] says this writer "was the dispenser of almost countless charities in every direction; he [M. Godin] kept all his wealth within the close corporation of the 'Palais Social.' . . . She will rank among the greatest philanthropists of the age; he will be remembered as a narrow and selfish, but very successful promoter of a single narrow and selfish, but successful phase of socialism."

From this comparison and judgment the JOURNAL dissents, for it is unfair and unjust. If the value of the efforts of these two persons is to be judged by the results, respectively, a careful consideration of the whole subject may show that the scheme and the labors of the French stove maker have already resulted in the most good. Moreover, the profit sharing experiment of M. Godin has been adopted in several countries and may yet revolutionize modern industrialism, and be the inauguration of a system or method of incalculable importance and worth in solving the great question of capital and labor. M. Godin's work was experimental, and required concentrated thought and systematic efforts. He was imbued with certain social ideas and believed that if they could be understood and carried out, they would raise working men from a servile condition to independent competency and advance the best social and moral interests of every nation. "It was possible for M. Godin to accomplish anything in giving the world an illustration and example of these ideas only by making his work local. Had he taken a portion of his wealth, and scattered it in general charity would he have accomplished more of an enduring character or have been a greater benefactor? "Honor to whom honor is due."

Extremes of Poverty and Wealth.

The Two Worlds, Manchester, Eng., Emma Hardinge-Britton, editor, inquires "whether the time has not come when a second jubilee might not be held with advantage, and that for the wealth-producing rather than the wealth-enjoying classes." The year 1887 is memorable as recording the fact that the wealthiest sovereign who has ruled England, has been on the throne fifty years, during which period wealth has accumulated steadily, and nine princes and princesses have been born to the sovereign, dutifully wed by the people and magnificently dowered from their earnings. The Queen's jubilee was a golden one; money poured into the treasuries of the many exhibitions and ceremonial fetes, and enormous sums were expended in illuminations and presents to royalty, testifying to the great amount of wealth in British coffers.

But The Two Worlds declares that there is "another side to the picture." It is that side presented in the pamphlet written three or four years ago entitled "Outcast-London," the social conditions described in which remain unchanged. This shocking revelation of the state of things in the poor districts of London, although it excited much comment in every civilized country, seems not to have touched very deeply the hearts of the royal and aristocratic classes of England. They are ready to make such displays as are adapted to impress other nations with the extent of British wealth and to dole out charity to the poor, but oppose stubbornly every measure proposed in the interest of the wage-workers of the country, every measure designed to raise the pay of employees and lessen the profits of rich corporations.

Our English contemporary states that at Birmingham several thousand women work at chain-making, "and the utmost that the hardest laborers amongst them can earn is from fourpence to fivepence a day, whilst their children, in filthy rags, which it would be a mockery to call clothes, herd together half starved and utterly neglected, in hovels that the sporting gentlemen would consider a wretched shelter even for hounds." A match-box company, which makes large profits, paying its shareholders 20 per cent. dividend, pays women who do the work, wages by which they can make but three shillings a week, working eight hours a day. For the multitude of the ill-paid, and half-fed, and hungry and shelterless creatures such as are depicted in "Outcast-London," the jubilee proposed is rather a procession of the "misérables" which, it is justly said, "would present a picture that would turn the very soul of every beholder sick with shame and sympathy."

What our contemporary really desires is that the intelligence and philanthropy of the nation and the world be directed to the solution of the problem which these frightful inequalities of condition present. The same difficulties are rising here. The evil is beyond the reach of charity or alms. It can be removed only by making it possible for the industrious, temperate and frugal to earn

sufficient to obtain the necessities and comforts of life. There is work enough to do and food and clothing enough for all. Yet the extremes of poverty and wealth are seen on every hand.

A system under which an individual or corporation can amass wealth rapidly while the employees are scarcely above want, is wrong, and the wage workers have a right to be dissatisfied with it till it is so changed as to admit of a more equitable distribution of the products of labor. What is needed is the adoption of some plan that will give more of the profits of industry to the many and less to the few; and to this the united efforts of associations of workmen should be directed, with a view to securing by legislation what justice and the best interests of society demand. Thousands of employers see the injustice resulting from our industrial methods and would gladly co-operate with those who work for wages in securing changes in the line indicated, provided some definite and practicable plan could be carried out, and on a scale which would guarantee its success. The difficulty of experiments here and there involving lessened profits to those whose money is invested in the business, is too obvious to require a statement; for they must still compete with those companies in the same industries which are enjoying the advantages of large profits at the expense of the employees. In some places in England, France and in this country, profit-sharing has proved successful and an extension of this method might solve by voluntary combination and co-operation, a problem of which our partisan legislators are in dense ignorance, and to which most of them, absorbed with party schemes and ambitions, seem to be indifferent.

Answers to a Few of Many Questions.

The Inter Ocean has a department which it calls "Our Curiosity Shop," in which is much matter not only curious but valuable. It is filled with answers to questions of correspondents on various subjects, and some able person must be fully occupied in giving those answers.

Could we find the right person, and the purse to pay for such services, the time of some gifted and experienced man or woman might be filled in replying to many questions which pour into our editorial rooms. Some are answered, but patient readers must know that all cannot be.

For instance, on a postal card from the Interior of this State come these queries: "Do Spiritualists regard the Bible as divinely inspired, and the Lord Jesus as God manifest in the flesh? Or are they divided on these questions? What is their position on the truthfulness and reliability of communications? Do the good and the bad have alike the power to communicate?"

A later letter from California suggests that we fail in due respect for the Seybert Commission's report. In response to these two, whole pages could well be written, but a brief reply must suffice. On Bible authority Spiritualists do not agree. The majority do not believe that book infallible or of miraculous origin, nor that "the Lord Jesus is God manifest in the flesh," after the orthodox and miraculous idea. In a noble and natural way every human being is a manifestation of divinity.

"For in my spirit doth Thy spirit shine As shines the sunbeam in a drop of dew," said the inspired Russian Derzhaven. Good and bad are on earth—and in the higher life, for going there does not at once change us, but gives a better chance for us to reach higher. The wise, self-poised and good are safe from evil powers here or from the life beyond. From immortal beings clad in flesh here below, or from the same beings clothed in celestial bodies, our safety, if they seek to harm us, is in freedom of thought, rational judgment, strength of will and a spiritual attitude so high and pure that evil cannot touch or soil. Valuable but not infallible is the verdict as to spirit messages. These are the views of the body of Spiritualists outside the churches; of that "multitude which no man can number" in the churches, when they express the desire, their views will be given.

As to the Seybert Commission, our correspondent says it has "deliberately investigated" this matter. When? Where? Certainly the Commissioners' Report gives no evidence of deliberate investigation. On the contrary no report claiming the dignity of the name was ever farther from giving the true status of the subject investigated. Our correspondent is respectfully referred to Mr. A. B. Richmond's book replying to the Seybert Commission, for further light. Mr. Richmond is not a Spiritualist, but he is a lawyer and a judge of the evidence essential to establish a case, and he enters judgment against the Commissioners.

The stove manufacturers of the United States, the papers say, have been in secret session in Cincinnati discussing methods of restricting the manufacture of stoves, of which, it was declared, there was an "over-production" to the extent of fifty per cent. The plan proposed to limit the output, is to form a "trust" or combination of the stove manufacturers of the country, each foundry to be appraised at the value of its plant, its output, and the advantages accruing by convenience to coal and raw material. The production of stoves, prices, etc., are then to be regulated by a commissioner under the direction of a board of managers, and the principles of a railroad pool carried out in the division of earnings. It will, under this proposed arrangement, be in the power of the managers throughout the country to order

any foundry to shut down. To the foundry it will make no great difference, as it will receive its usual percentage whether in operation or idle; but how will this combination affect the price of stoves? Are combinations of manufacturers for the purpose of restricting production in order to keep up prices of articles in their line, in the interests of the people?

The whole system of trust and pools, the JOURNAL believes is wrong. Producers have become ambitious to sell their products beyond the range of their legitimate markets. The result is "cuts" in prices of goods, rates of transportation, etc., and all the evils which trusts and pools are formed to provide against, with those to which these combinations give rise. Honest business methods require only fair profits on the cost, and if producers were satisfied with these, "trusts," "pools" and "rings" for the regulation of production and prices would never be brought into existence. Railroad companies, not satisfied with the amount of patronage which their route gives them, and with fair profits on legitimate business, are eager to enrich themselves by drawing travel from other lines, and so cut rates; and other companies follow, until an agreement is reached by which all the roads "pool their issues" and combine to keep up the prices of freight and transportation against justice and the public interest, thereby furnishing reasons for the enactment of laws and the appointment of State agencies to control railroad traffic. But many of the combinations lack even the excuse here given for their dishonest methods. Finding that the production of a given article is so great as to reduce the price legitimately, they adopt measures for limiting the product in order to increase the price, at the same time fixing the price on the basis of the lowest possible wages to the laborers and the largest profits to the members of the ring. Then if the workmen unite in a demand for better pay the manufacturers' aim to make the public think that the union of workmen is an arbitrary attempt to dictate terms to their employers, and is a wilful obstruction of business against public interests. Intelligent and fair-minded people generally, are beginning to see through these fraudulent practices on the part of monopolies, and it is not strange that there is a desire for effective legislation to remedy and prevent the evil.

In a recent lecture in this city Mr. W. M. Salter said in substance that transitional religions are necessary to the enlargement of religious ideas, but lose their usefulness when they become fixed where they should be progressive. He would have the churches work out the logical result of the process they have begun. In regard to prayer, he said, the transitional begins when the idea is abandoned that man can change the operations of physical laws by entreating "divine intervention." But one gives up prayer as a means of moving Heaven and continues it as a beneficial exercise to him who prays. "This," said the lecturer, "is merely a subtle sort of spiritual self-deception." "Others give up prayer as petition and keep it as aspiration. Aspiration is good, but it is not prayer." In regard to the Ethical Movement he regarded it transitional in the sense that it was feeble and tentative, and he believed it would give way to a vaster and more powerful movement in the same direction. "But I firmly believe," he concluded, "its essence is the grandeur of noble action, the supreme value of righteous living, and when the false and misty standards of morality are dissipated I believe that this dawning light of sincerity and righteousness will expand into certain day."

Mr. Salter's idea evidently is that the Ethical element common to all philosophical and religious systems is permanent, and that it will assume more and more prominence in the thought and conduct of mankind with the advancement of the race. This may safely be claimed. Everywhere theological dogmas and speculative theories are being subordinated to practical moral requirements, and the orthodox and heterodox sects alike join with more or less alacrity the Ethical Culture Society, the Spiritualists, the Agnostics, indeed every class of thinkers, in emphasizing the importance of high moral character. But appreciation of the value of moral worth, will never destroy love of truth nor make men indifferent to the conflict between the various philosophical systems. Ethical culture will assume more and more importance in the churches and outside of them, while all the great questions now occupying earnest minds will continue to be discussed, and every generation will have broader and better views than the preceding one. All movements are transitional; all thought is transitional, since it is imperfect, and is the condition and precursor of higher thought. The Spiritualist holds that the conceptions of immortal life, and of communion between the living and the "dead" are permanent elements of thought, and indeed they are among the most universal beliefs—but particular conceptions in regard to them, at any given time, are imperfect and transitional. Whatever truth there is in Spiritualism will be infused in all sects and systems, modifying and moulding thought and character. The same is true of the Ethical movement, and of all other special and distinctive movements inaugurated to advance truth and benefit humanity.

It appears from cable dispatches that the sensation of Paris is the premature burial of M. Proszynsky. He apparently died. While the funeral services were going on in the Church of St. Martin de Pau the nuns, who

were praying for the repose of the soul of the deceased, and the other persons who were kneeling close to the catafalque, heard moans coming from the interior of the coffin. Soon afterwards they heard several distinct knocks. The noises continued for a few moments and then all was still. M. Proszynsky, the father of the deceased, had the coffin carried into the sacristy, where it was opened and a medical examination of the remains took place. Two doctors declared that the young man was really dead, and the nuns who attended the deceased in his last moments also averred that life was completely extinct when the body was put into the shroud. They had heard the moans and the knocks, but they could only attribute them to some unknown and mysterious cause. The burial has been postponed for several days.

Dispatches from the Pacific coast, set forth that in San Francisco, February 10th, the Chinese New Year was celebrated with more than ordinary enthusiasm by the large Mongolian colony. All Chinatown was ablaze with lanterns. The leading restaurants were resplendent in gilt banners and new paint, and the temples and joss-houses resounded with salvos of firecrackers burned in honor of the wooden and ivory gods. None of the Mongolian aristocracy appeared in the gorgeous blue and orange silk caps which are seen everywhere in Chinatown during the New Year festivities. All were in the ordinary black cotton blouses on the day, the rule being that the display of fine garments is reserved until the new moon shall have appeared. The great event of this year's celebration was the introduction to office of the mighty ivory joss of the Shin Si Gear Society. The society lost many members last summer by the murderous assaults of a rival faction and concluded that their old joss was unpropitious. They accordingly obtained a brand new ivory god from Peking, who came through free of duty last week and was formally installed the deity of the Shin Si Gear band of idolatrous highlanders. The new god was first carried in state through Chinatown. As it was raining hard the great joss had to be protected, and six coolies in blue silken tunics with orange sashes held over his head an ample canopy of yellow and crimson silk. After parading Chinatown, the new god, preceded by torchbearers, was taken to the favorite theater of his votaries, where a special performance for his benefit had been arranged. The priests of the joss arranged themselves in line, while a trumpeter played a choice Mongolian strain of triumph, to which the idolbearers marched into the theater. The great joss having been placed in the box of state, the manager of the theatre came forward, and, bowing to the carpet, welcomed the ivory deity to his humble show. He then personally set fire to and exploded three large boxes of firecrackers on the stage as a royal salute to the new god, after which the orchestra played a Mongolian grand march and the play began. The high priest, at the conclusion, proclaimed that the new god was well pleased with the performance and his general reception at Chinatown, and would consent to take up his abode in the joss-house. He was accordingly escorted in state to his future abode. The next day he attended a matinee performance at the theatre, and Sunday night he was tendered a grand banquet by the high officers of the society over which he is to exercise his tutelary powers.

A report comes from Louisville, Ky., detailing the awful experiences of a man named Hancock. He lives now in that city. He spent eight days of his life nailed up in a coffin in a burial vault. The horrible experience unsettled the man's reason, and he seldom leaves the room in which he sleeps and eats. Sixteen years ago Hancock was a man of some means, living then in Kansas City. He was taken ill one day, and gradually grew worse until apparently he died. An undertaker was called in and the usual ghastly preparations for an interment were gone through with? Two days after his death the funeral took place, and the man was followed to the burial ground by his sorrowing friends. The body, instead of being put in a grave at once, was placed in a receiving vault. Eight days afterward the sexton took his men and started to remove the coffin to the grave that had been prepared, when he was horrified to feel something move and hear a slight groan from the supposed dead man. The lid was removed, and it was found that the man was breathing slightly. Physicians were summoned, and a galvanic battery applied. After some time the man was resuscitated, and he was then removed to his home. He has never recovered from the effects of his awful experience, mentally, but is still a fairly strong and healthy man of his age.

GENERAL ITEMS.

The Y. P. P. S. give a Masque Ball, Friday night, at their hall, 159 22nd St.

Mrs. B. F. Hamilton and Mr. Barnes will appear before the Y. P. P. S., at their hall next Sunday evening, 159 22nd Street, at 7:45. All are invited.

The Morris Herald, published by E. B. Fletcher, Morris, Ill., issued a most interesting Holiday Supplement. An historical sketch of Grundy county, the causes leading to its organization, with the names of those who were the most active in its formation, will be found good and instructive reading.

D. Edson Smith, a staunch Spiritualist, is now connected with the Rural Californian, and is doing effective work thereon. His articles have attracted a good deal of attention, and will be instrumental in doing a vast amount of good.

Voices from the People.

INFORMATION ON VARIOUS SUBJECTS

HOPE OR MEMORY.

Which Produces the Most Pleasure?

JENNIE E. HAGAN.

One night when the moon's golden glory
Had kissed all the land with its smile,
And the stars were repeating their story,
Poor sad-hearted souls to beguile.

I stood on a bridge with its shadows
Half touched by the moon's silver light,
As it hung o'er the hills and the meadows,
Soft smiling serenely and bright.

When suddenly out from my dreaming
Arose the strange figures of Fate;
They moved with a calm graceful singing,
Speaking low in an earnest debate.

Then speaking to me said: "Oh! Mortal,
As you stand at this mystical hour,
Of fortune we open the portal,
Say what wilt thou have as a dower?"

I stood for a moment reflecting,
On all the bright beautiful past,
And I thought in my swift retrospecting,
How sweet if all past joys could last!

Then they spoke thus: "We give but one treat-
ure—
Whatever you ask make us know,
And from fortune's most bountiful measure,
Our pleasure shall be to bestow."

I answered then: "Give me the chamber
Where Memory's pictures are hung,
And take, oh! ye Fates, the remainder
Of what there was yet to have come;

"For Memory holds the departed,
The sweet and the beautiful years,
The loved and the lost tender-hearted,
The smiles and the sighs and the tears;

"That my happiest, holiest hours,
Fair Memory holds close and fast,
Like the perfumes of beautiful flowers
Whose freshness and brightness are past."

"Then give me," I said, "Memory's blessing,
Forever with me to remain,
Like the fingers of Love still caressing
Though each touch bring remembrance of pain."

Then the gleam of bright faces departed,
But ere they were out of my sight,
Like one just awakening, I started
And called them with eagerest might:

"Ye spirits of Fate, will ye change it,
My gift of the boon ye will give?
O pray can you not so arrange it
That I may have Hope while I live?"

The Fates paused a moment, then smiling,
Replied: "Thou art mortal art wise,
For Hope is the stairway beguiling
The sad heart of man to the skies."

"The keystone to all other blessings,
Whatever those blessings may prove,
The balm for all heart's ills, its possession
The bond of affection and love."

"Have Hope and no shadow so sombre
But you can look over its crest,
Although in dark sorrow you wander
Hope's echo will sound in your breast."

"And 'er when the mystical changes
From this to the world we're not known,
Come to us, go not to strangers,
For Hope whispers softly of home."

*This improvisation was delivered by Miss Hagan
at the close of a lecture at Haverhill, Mass., in reply
to the question which heads it.—ED. JOURNAL.

A Student of Christian Science.

To the Editor of the Religio-Philosophical Journal:

As there is so much talk of Christian Science I thought I would write and tell you that I have taken a course of lectures, and am a full-fledged Scientist. I found while attending the class that when Spiritualism was alluded to (which was not often) it was in a contemptuous manner. After finishing the course I bought Mrs. Eddy's book, and found that she also is not a friend to our cause. In the chapter on "Imposition and Demonstration," she writes: "If communion were possible between the so-called dead and the living, either the departed must necessarily go backward in the scale of being, like the oak returning to the acorn, or the so-called medium must immediately advance to life that is independent of matter, like the acorn becoming instantaneously an oak. There is but one point in time when the dead and the living can commune together, and that is the moment called death which forms a link between their opposite beliefs."

"Spirits are but personal forms of belief. If in reality one commune with spirit, a shock could not be felt nor could there be sensation in the body, or any return to the body. Credulity, misguided faith, jugglery and fraud are the foundations of mediumship. The so-called medium makes his way into the confidence of those mourning the loss of friends when sorrow sits like a funeral shroud, and until it is ready for any change. Great desire renders the sorrowful receptive of the belief that the departed can commune with them. 'The wish is father to the thought.' The medium imitates whomever he believes to be controlling him, producing a mesmerism. The notion that one man, as spirit, can control another man as matter, upsets both the individuality and science of man. The notion that material bodies return to dust hereafter to rise up as spiritual bodies, with all the material sensations and desires, is absurd. If the departed are in rapport with mortality or matter, they must still be mortal, sinful, suffering and dying. Clairvoyance is simply mortal mind reading. Even if spirit communications were possible they would grow beautifully less, with every advanced stage of existence. The departed would gradually pass away from ignorance and materiality; and the 'medium' would outgrow her belief in mediumship."

I do not believe that Mrs. Eddy believes all this herself. Being intelligent enough to write so remarkable a book, she must be intelligent enough to have advanced enough to know that Spiritualism is true; that spirits can and do commune with us; that they certainly do return as so many know to their great comfort.

I believe when a mental healer heals with success, it is because of mediumship. I am still a Spiritualist notwithstanding Christian Science and Mrs. Eddy's book.

Jersey City Heights.

L. H. MACE.

Scientific Spiritualism.

To the Editor of the Religio-Philosophical Journal:

I have read your editorial in the JOURNAL of January 25th, and I believe you have expressed the exact truth regarding Spiritualism, and I think your views will be approved by every intellectual Spiritualist. The day has passed for mechanical Spiritualism to pose as the only representative of Spiritualism. Mediumship is the mechanical or objective part of Spiritualism; the intellectual part of Spiritualism is that which teaches and defines the rule of mediumship, and which teaches the relations that exist between the spiritual and physical bodies, or which defines the point where physical matter ends and spirit matter commences. No one can be considered an intellectual Spiritualist who has not an intellectual comprehension of what Spiritualism teaches.

If Spiritualists would associate together at certain times each week and employ those who are capable of teaching the laws of mediumship and explaining the difference between spirit and physical matter and the relations that exist between the physical and spiritual body, the Spiritualist would soon be established where it properly belongs, which is at the head of all educational associations, as Spiritualism is purely educational in its construction and organization.

The writer of this article will be pleased to assist any association of Spiritualists to start this work where it belongs, and should have been long ago. Spiritualism is founded upon truth and when properly understood, leads to happiness.

St. Louis, Mo.

J. W. CURTIS

A Saturday Sermon.

Business is a little slack these cold, wintry days, and it is a fitting time to think of and talk about matters and things out of the common run of current topics. Political themes are getting a little tedious perhaps, and commerce, finance and other subjects of every-day thought and activity are more appropriate for discussion at the beginning than at the close of the week, when the tired man prepares to welcome the coming day of rest and the good Christian contemplates his church duties of the morrow.

And this latter fact suggests that there are many more people in this big city who never go to church than who do—people who are not all heathen and many of whom are not necessarily greater sinners than those who make great outward religious pretensions. They are poor people, most of them—of those to whom Christ loved to preach and who loved to hear Him preach—people who do not go to church because the church seems far above them, becoming too exclusive and "fashionable" for them, and does not stretch out to them its cordial, inviting, welcoming hand. And here is where the church is weak and unfaithful to its legitimate mission. It too often puts on aristocratic airs, sacrificing the simple and humble spirit of primitive Christianity to the spirit of worldly pride and ostentation. A church that repels the common people, or fails to attract them to its altar, is lacking in the chief element of religious force.

We are free to acknowledge that some of our great churches, numbering in their membership great wealth and high social standing, are characterized by the genuine spirit of Christian charity, hospitality and magnanimity, urging the poor and the rich alike, the stranger and the citizen, "without money and without price," to seats and equal fellowship in the congregation. This is practical Christianity. But there are other churches, aristocratically exclusive—cold as icicles and repellant as the opposite magnetic poles—that have no more of the true Christian spirit in them than a bar of iron has of moisture. Their imposing architectural auditoriums, their richly-upholstered pews, their gorgeous paraphernalia, and their air of wealth-worship and dress-worship have no charm for the stranger seeking to gratify his hunger and thirst for spiritual things, especially if he be plainly clothed or a little seedy; they have no invitation nor attraction to the poor man to membership; their style and atmosphere have vastly more of worldly vanity than of Christly religion in them. A "fashionable" Christian church is, of all incongruities in this world, the most incongruous, when viewed from the Bible standpoint or from Christ's example upon the earth and His teachings. There is no heart in it—no warmth—no religious vitality. It is organized form and ceremony, signifying nothing if not ostentation and display. There are too many of such churches. They do no good to themselves nor to the community. They are a solemn travesty of Christian worship, calling no sinners to repentance, inspiring no hearts with holy impulses, having no higher or better mission, apparently, than to show the world how hollow a thing the mere pretense of religion is. They provoke the sinner's scorn, instead of winning his sympathy. They repel, instead of drawing to them, God's poor and needy ones. They do more harm than good, because they freeze more people than they warm, paralyze more souls than they soothe, harden more hearts than they soften, and, among the masses, bring into contempt the cause they render repellant and unpopular.

It may be said that this class of churches are exceptions to the rule—that most of the churches have in them the real life of religion, the real spirit of Christianity, the earnestness of Paul, the simplicity and devotion of the Disciples, and the humility, the sympathetic tenderness and the magnanimous humanity of the Savior himself. We are not disposed to deny this claim in behalf of some of them, but we must nevertheless express the opinion, based upon careful observation and some knowledge of the common people, that very few of our great, imposing churches, and comparatively very few of our church people, are doing, or endeavoring to do, what they ought and what is the recognized expectation of religion. They should feel themselves in duty bound to do, to render their houses of worship attractive to the poor and churchless portion of the population.—Chicago Evening Journal.

Notes From Santa Monica, Cal.

To the Editor of the Religio-Philosophical Journal:

I can look out of my window here upon green grass and flowers in full bloom. The Eucalyptus trees are heavy with their glossy green leaves, and no sign of winter, save where the banana trees wave their withered frost-bitten leaves. This region had its touch of cold weather. There were several mornings in the first part of this month when the citizens of our thriving burg enjoyed the novel sensation of walking over ice and frozen ground, and the mercury marked as low as 24°, or 8° below the freezing point—an unprecedented degree of cold for Southern California, especially for Santa Monica. Now, however, we sit in our snug parlors in the evening, with just enough fire to take off the chill, and read newspaper accounts of the terrible storms in the far North and the fearful sufferings that accompany them, and wonder why human beings can be so benighted as to live in such a desolate region forgetting that our home was for many years on the bleak, wind-swept prairies of Kansas, and among the pipe-clad, granite-ribbed foothills of Colorado mountains.

I am not sure that mankind generally would be much the loser, to wake up some morning in the condition of the people of the planet Mars, as described in the professor's vision, without memory of the past, enjoying the present, and looking forward with anticipations to the future. Then every step they would be ahead! Instead of "the good old times," we should hear of "the good times to come," with no dismal ghost of a dead and gone past to be forever standing in the way, the advancement toward the infinite possibilities, of which mankind is capable, would be at a rate undreamed-of by our wildest theorists. At least this is the way it looks to me.

I wish I could send as glowing reports of spiritual development here and abroad in the JOURNAL from many other places. The happy families of Spiritualists all through here, but it is hard to get them together.

Our splendid semi-tropical climate affording such unequalled opportunities for work all the year round, keeps every man and woman, too busy six days out of every week, giving us scarcely time to think of our spiritual needs.

Withal, there is considerable of an undercurrent of quiet inquiry and investigation pervading the community, and every now and then it comes to the surface.

To our family and to many others in our beautiful "city by the sea," the facts of Spiritualism are indeed glorious realities. Whenever we choose to observe the proper conditions, we may enjoy sweet communion with the loved ones gone before, and catch bright glimpses of the golden shore.

The weather here now, January 25th, 1888, is all that could be desired at this season of the year by even a California grazer. The new barley, our staple crop, is already six inches high and growing finely. The flower gardens are coming out nicely again, and, in fact, we are just now in all these respects where you of the north will be by the middle of next May.

HARRY, THE WOODCHOPPER.

Santa Monica, Cal.

The Cause at Lansing.

To the Editor of the Religio-Philosophical Journal:

The interest in Spiritualism has been quiet here for some time. Now it is reviving, owing to the labors of Mrs. Lunt Parker with her daughter Lily. They came among us strangers. Mrs. Lunt's lectures have induced many new ones to seek something more satisfactory than their old-time doctrines. Through her efforts there has been a new society formed here, The People's Spiritual Progressive Union. President, Henry E. Porter; Vice-President, Samuel P. Buck; Secretary, Mrs. C. W. Ayres; Treasurer, Dr. A. W. Eaton. Meetings will be held every Sunday at 125 Washington avenue. The meeting at the new spiritual hall opened in the morning. After singing by the choir, there was an address, which was followed by a very fine lecture. The hall was filled with a large and appreciative audience.

Lansing, Mich.

DR. A. W. EDSON.

THE RELIGIO-PHILOSOPHICAL JOURNAL is a paper which we have so often commended that we are at a loss what to say more, unless that it is growing better. Independent thinkers will find in it much to interest as well as instruct. Foz Lake Representative, Foz Lake, Wis., Jan. 27th, 1888.

Burns and His Highland Mary.*

The circumstances of the production of the following lines, are these: Mrs. F. O. Hyzer, of Montpelier, Vermont, is sometimes influenced to write both poetry and prose, purporting to emanate from departed spirits. She had one day been reading some of these productions to a lady visitor, who asked her if Robert Burns (the lady's favorite poet) had ever communicated to her wife any of the poems she had never been conscious of his presence, nor was she familiar with his writings. The lady remarked that she hoped he would sometime make known his presence, and answer a question she had in her mind, which question she did not express. A few days subsequently, Mrs. Hyzer felt impelled by spirit influence to pen the following, which on being shown to the lady, was found to be an appropriate reply to the query she had in her mind.

Fair lady that I come to you

A stranger bard fu' weel I ken,
For ye've known naught of me, save through
The lays I've poured from Scotia's glen.
But when I speak o' gilding Ayr,

O' hawthorn shades and fragrant ferns,
O' Doon and Highland Mary fair,
Mayhap ye'll think o' Robert Burns.
I am the lad—and why I'm here,

I heard the gude dame when she said
She'd know, in joyous spirit sphere,
If Burns was wi' his Mary wed.
I sought to tell her o' our joy—

Na muckle impress could I make—
And lady I have flown to see
If ye'd my message to her take.
Tell her that when I passed from earth

My angel-like and glowing love-lit torch,
Met me wi' glowing love-lit torch,
And led me to the nuptial bower—
That all we'd dreamed o' wedded bliss

And more, was meted to us there—
And sweeter was my dearie's kiss
Than on the flow'ry banks o' Ayr
Where love's celestial fountains play'd,
And rose buds burst, and seraphs sang,
And myrtle twined o' our couch to shade,

I clasped the love I mourn'd as long;
And while by angel harp were played
The bonnie "bridal serenade."
Though na gowd'n priest the kirk-rite said,

Burns was wi' Highland Mary wed!
There's na destroying death-frosts here
To nip the Hope-buds ere they bloom—
The "bridal-tour" is through the spheres—
Eternity the "honey-moon,"
And now, my lady, if ye'll bear

These words unto the anxious dame,
I think I can ye so reward,
Ye'll ne'er be sorry that I came.
February 19th, 1887.

*This poem has been published several times in the JOURNAL in years past and is now again republished at the solicitation of a number of readers. Mrs. Hyzer now resides at Ravenna, Ohio.—ED. JOURNAL.

The Starving Man.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL dated January 25th, there appeared a discussion on the right of a starving man to take the bread of his neighbor. Allow me to state my views of this matter—a poor man who has been actually compelled to steal food when in a starving condition. I think a man has a perfect right to steal food when starving, if he cannot get it by buying, begging or working for it, providing he does not have to use force to obtain it, for by using force he may be compelled to commit murder.

I will now state the facts of my case as they happened early in the spring of 1879. I and three companions started from Salt Lake City on foot for the gold and silver mines of Montana. The distance in miles I do not know. We carried cooking utensils, and as much food as we could conveniently. We bought more when we came to a habitation, which I assure you, were far apart. After crossing the line of Montana and Idaho, we ran out of food and money, and then traveled for over two days without having anything to eat. We all felt hungry enough to eat the grass, of which there was plenty. The third day in the afternoon we reached a ranch, and made up our minds to get something to eat then if possible. We begged for some, and offered a blanket worth six dollars to anybody for any food, bread, or what we were starving for. I said to the woman, for there was no man in sight. She said she would not give us any for money or love, and we could starve for all she cared. We then and there took as much as we wanted to eat. Were we not justified in taking enough to keep us from starving?

The next ranch was now 50 miles distant, and a person already played out, after three days' travel without food, and not obtaining food at the ranch stated, should he go on to the next one, knowing that he would not be able to do so? If he went on, and died on the way, would he not have committed suicide, knowing that he could get food by stealing if where he was?

Were we not right in taking the food, even if we had to use force, considering the circumstances we were in? I think we did right, and I have never regretted the act.

Chicago, Ill.

NICK BECKER.

To Those in Grief.

If you are starving you will find that eighteen out of twenty will really sympathize with you; the other two are brutes.

If you fall down, as large a portion of the human family will help to pick you up, and you will feel glad that you are not hurt.

If you lose your way, almost anyone is glad to tell you to go to the left and turn the corner and then turn to the right and you'll find it.

But it must be only once. If you are always starving, always falling down, always losing your way, and always being lost, you will soon become a public nuisance. It is just so when your heart is hurt and your soul bruised, when you are hungry for comfort and tenderness, when you have seemed to have lost your way amidst dark troubles, and in your desperate sorrow long to tell everybody you meet how you suffer. Under such circumstances a fair proportion of your acquaintances will feel with you, and will help you if they can. They will comfort you, drop a tear with you and listen to all your moaning for once.

But if you keep on that way, you will soon turn away. They weary of a grief that lasts, of a woe that is unending. They expect you to get over your trouble again, to have your broken heart mended so that the crack cannot be seen. You can never, never really be yourself if your heart is actually broken, and people live for years who have had that happen to them; but unless you wish to be shunned by those who have loved you best, you must pretend to have gotten over your grief. You must force smiles and pretend to be interested in things, and say nothing of the haunting thought forever in your heart. You must take your skeleton and shut it in your closet, and only open the door on dark nights, when no one can possibly call.—Ledger.

B. F. Underwood's Lectures.

The three lectures given in Peru by the celebrated thinker, B. F. Underwood, were attended by intelligent and appreciative audiences. The lecturer has many warm friends and admirers in the Twin City, and his visit here was in complete compliance with their urgent solicitation. In neither of the three lectures did Mr. Underwood make any reference to the differences between himself and Mr. Hegeler, which compelled Mr. Underwood's resignation from the editorship of *The Open Court*. The lectures were greatly enjoyed by all who heard them; his easy, graceful delivery and the evidences of deep study and profound thought embodied in every sentence compelled the closest attention and interest.—The Daily News Herald, Peru and La Salle, Ill.

Stewart Terry, of Southold, Long Island, now a very old man, speaking of the recent cold snap, remarks that there has not been so much ice in Long Island since 1780. In the latter year the sound was completely frozen over and a relative of his after being married in Connecticut was driven across on the ice and landed at Orient Point.

Good men, you know, pay all the taxes of bad men. Virtuous men pay the State bills of dissipated men. Patriotic men pay the war bills of unpatriotic men. Citizens that stay at home pay the expenses of politicians that go about the country and do nothing but mischief.—Henry Ward Beecher.

Spirits Shake a House.

To the Editor of the Religio-Philosophical Journal:

Twenty-five years ago I resided in Westbrook, near Portland, Me. At that time much interest was manifested in Spiritualism, and perhaps at no one place was there more interest, or more to be seen, than at our house. At this time there was a young niece of my wife at our house. She, with a daughter of a respected neighbor, were accustomed to sitting at the table for raps and writing, which they soon obtained. While they were sitting one evening at the neighbor's house, with other members of their family, they were startled by the shaking of the house. Being frightened, they sent for my wife and myself. As soon as we were seated the shaking commenced, rattling windows, doors, chairs and dishes, causing the floor and table to vibrate, which could be seen, felt and heard. Asking questions we were able to converse, getting three shakes for, yes, and one for no, the same as with raps. The daughter's hand was controlled to write, claiming it was an exhibition of the same law and power as that recorded in the Bible, Acts 4:31.

We had a neighbor, Dr. Stone, who was our family physician, and not favorably inclined towards Spiritualism, and his wife being an orthodox, was less so. About this time they lost their only son about ten years old. Directly after they had surprising manifestations in their home, purporting to be from their spirit son; the doctor's wife was supposed to be the medium, as she claimed to see their son. They had a desire to witness the house-shaking, and by the permission of the intelligence, we sent for them. The doctor and wife arrived in about fifteen minutes. As soon as seated at the table, the daughter's hand was controlled to write, by one claiming to be their son. The message was very satisfactory. Then the shaking was repeated. The doctor, to test the intelligence, asked of the spirit if his father was present. The answer was, "Yes." He then asked for his mother. The answer was, "No." She had not passed to spirit life. Answers were given by shaking the house. Dr. Stone became an active Spiritualist. He and all of his family have passed to a better land.

Springfield, Mass.

J. H. COOK.

The Experimental Study of Psychology.

All science is partly descriptive and partly theoretical. Care must, however, be taken, lest too much theory be built up without sufficient foundation of fact, or there is danger of erecting pseudo-sciences, such as astrology and alchemy. The theories of the conservation of energy and of the evolution of species are more interesting to us than the separate facts of physics and biology, but facts should be gathered before theories are made. The way of truth is a long way, and short cuts are apt to waste more time than they save. Psychology is the last of the sciences, and its present business seems to be the investigation of the facts of consciousness by means of observation and experiment. Everywhere in science experiment is worth more than observation; it is said that the evidence in pathology is so contradictory that almost anything can be proved by clinical cases. Psychology, owing to its very nature, must always depend largely on observation for its facts, and some progress has been made in spite of the difficulties lying in the way of introspection and the correct interpretation of the actions of others. The application of experimental methods to the study of mind is, however, an important step in advance, and would seem to be a conclusive answer to those who, with Kant, hold that psychology can never become an exact science. I propose explaining here how we can measure the time it takes to think, and hope this example may show that the first fruits of experimental psychology are not altogether insignificant or uninteresting. Just as the astronomer measures the distance to the stars and the chemist finds atomic weights, so the psychologist can determine the time taken up by our mental processes. It seems to me the physical facts are not less important than the physical; for it must be borne in mind that the faster we think, the more we live in the same number of years.—From "The Time it Takes to Think," by J. McK. Cattell, in *Popular Science Monthly* for February.

Salvation by Hanging.

To the Editor of the Religio-Philosophical Journal:

The accompanying clip relating to the hanging of Nowlin for the more than brutal murder of young Coonahan I clip from the Lowell (Mass.) morning News. I hope you will print it in the JOURNAL.

Lowell, Mass.

M. H. FLETCHER.

SALVATION BY HANGING.

"He died a saved man if any one ever did." These words are not uttered of a noted saint, or philanthropist, or public benefactor, but of a man of an ordinarily decent life, and even a victim of sudden misfortune, or one who in a moment of weakness was led into crime. They constitute the ecstatic testimony of Nowlin's spiritual adviser to his religious condition at death.

No one would desire to limit the divine mercy or shorten the almighty arm. But it is singular that so little concern should be aroused regarding the eternal fate of the murderer's victim, while so much interest is taken in the spiritual experience of the murderer himself. One would suppose that society was bent on peopling the abodes of bliss with the refuse of our jails, as a kind of compensation for the untoward arrangement which provides warm quarters for those who, unprepared to meet a violent fate, are hurried into the presence of their Maker.

It is surely a morbid and unwholesome sentiment which thus associates the gallows with spiritual renovation, and opens the gates of heaven with obsequious alacrity to notorious criminals. Might not the dying hours of repentant murderers be as profitably occupied with thoughts of reparation to the living and pity for the dead as with raptures and devotions in which self is the absorbing idea? A modest distrust of his own future would be fully as agreeable to that limited section of the public which takes an interest in the dying murderer, as a form of exaltation which takes no account of moral issues, and represents death by hanging as an expeditious and easy mode of securing an entrance to heaven.—Lowell, Mass., Morning Times.

Italy's National Church.

"While every journal in the world is giving a good word to the pope," says *The Pall Mall Gazette*, "the virtues of the king of Italy, especially in regard to the national church of his kingdom, ought not to pass unrecorded. A new law of ecclesiastical endowment, passed in the last session of the Italian parliament, has come into force contemporaneously with the pope's jubilee. With the new year of 1888 the hearts of the wretchedly poor parish priests throughout Italy have been made to rejoice, and their gratitude is less due to Leo XIII. than to the pious and magnanimous son of Victor Emmanuel and to the Signor Crispi, the disciple of Mazzini. The stipend of every parish priest has been raised by the new law to a minimum yearly income of 600 lire. This would seem, in our northern climate and to our married priests, a paltry benefit. But to many a celibate Italian peasant priest, with his small wants, it will seem wealth compared with the income which he had prior to the liberation and unification of the fatherland."

Forgiveness.

An old Christian black woman was going along the streets of New York with a basket of apples that she had for sale. A rough sailor ran against her and upset the basket and stood back expecting to hear her scold frightfully; but she stooped down and picked up the apples and said, "God forgive you, my son, as I do." The sailor saw the meanness of what he had done, and felt in his pocket for his money and insisted that she should take it all. Though she was black, he called her mother, and said, "Forgive me, mother; I will never do anything so mean again." Ah! there is a power in a forgiving spirit to overcome all hardness. There is no way of conquering men like that of bestowing upon them your pardon, whether they will accept it or not.—Ex.

Captain Smith Cook, of Shelby County, Kentucky, is said to be the tallest native American. His height is 7 feet 8 inches. There are only three men in the world whose height is known to exceed his. One is an Englishman, another an Arabian and the third a Chinaman. Captain Cook is twenty-nine years of age, and stopped growing when he was twenty-two. He wears a No. 13½ shoe. He is now a candidate for Doorkeeper of the Kentucky House of Representatives.

Notes and Extracts on Miscellaneous Subjects.

A single trader in Orlando, Fla., purchases 2,000 alligator skins every week.

A Jersey City butcher quarreled with another man and struck him with a sausage, breaking three of his ribs.

A Chinese secret society has been discovered in British Columbia, it is said, the object of which is to kill all persons who interfere with its members.

A house in New Jersey, which had been kept insured for eighty-nine years, burned up the other day between the lapse of one policy and the taking out of another.

Grinnell, Iowa, enjoys the distinction of never having had a saloon and of not having furnished an inmate of the poorhouse or penitentiary for twenty-eight years.

Mrs. Margaret Arnold, of New Holland, Ohio, who will be 111 years of age on the 4th of next July, is an inveterate smoker, having used the pipe since her girlhood.

An English philanthropist says there are no fewer than thirty thousand gypsy children in England, of whom not more than five per cent. are able to read and write.

A large copper medal, minted in King George's time and evidently worn by some British soldier in the revolutionary war, was recently plowed up in a field near Monroe, N. C.

George Swank of Beaver Falls, Pa., ran at full speed against a clothesline that caught him just under the nose, tearing out his upper teeth and splitting the face from ear to ear.

Mobile ships as many as a thousand jugs a day, it is said, into the "dry" counties in Alabama and Mississippi. Thus do prohibition and the manufacture of jugs prosper simultaneously in the South.

Memora, a son of King Downanna of the Upper Perou county and of Queen Sandymanda of Jarbaca, in Africa, is about to enter an Indiana medical college. He is black as the ace of spades, and 20 years old.

A gentleman living near Winterville, Ga., broke the knob off one of his doors, and for the want of something better, put a coffin handle in its place. There is not a negro in the county who will open the door.

In the Southern States boots are almost universally worn by the better classes while in the north one rarely sees a man who does not wear shoes. Representatives in Congress from the two sections illustrate this singular fact and speculations as to the reason are rife.

A tea meeting in New Brunswick had some unusual features. In one corner of the church an incense burner was prepared, within which two young ladies were sawing wood into stove lengths. In another corner were two young men making a patchwork quilt.

And now Albany, N. Y., comes forward with a musical prodigy. It is a little girl named Katie Kautz, and her performances on the piano are said to be remarkable. She can toss off Chopin's "Nocturne" in G major with the smoothness and force of a mature artist.

Rev. Thomas Hollis, of Buchanan, Ga., has in his possession a bill of Continental money made in 1777. It is printed on brown paper, something like paste-board. On both ends at the back is printed, "Death to counterfeits." Mr. Aldridge has two bills in his possession of like character, and G. M. Roberts has a coin made in 1720.

An American who saw the Mikado of Japan at Tokio recently says: "He sat in lonely state, a dark-skinned, black-haired, thick-lipped man, dressed in the uniform of a European General, and with nothing grand in his manner or appearance. The absolute monarch of 35,000,000 people

Voices from the People.

INFORMATION ON VARIOUS SUBJECTS

HOPE OR MEMORY.

Which Produces the Most Pleasure?

JENNIE E. HAGAN.

One night when the moon's golden glory
Had kissed all the land with its smile,
And the stars were repeating their story,
Poor sad-hearted souls to beguile.

I stood on a bridge with its shadows
Half touched by the moon's silver light,
As it hung o'er the hills and the meadows,
Soft smiling serenely and bright.

When suddenly out from my dreaming
Arose the strange figures of Fate;
They moved with a calm graceful singing,
Speaking low in an earnest debate.

Then speaking to me said: "Oh! Mortal,
As you stand at this mystical hour,
Of fortune we open the portal,
Say what wilt thou have as a dower?"

I stood for a moment reflecting,
On all the bright beautiful past,
And I thought in my swift retrospecting,
How sweet if all past joys could last!

Then they spoke thus: "We give but one treat-
ure—
Whatever you ask make us know,
And from fortune's most bountiful measure,
Our pleasure shall be to bestow."

I answered then: "Give me the chamber
Where Memory's pictures are hung,
And take, oh! ye Fates, the remainder
Of what there was yet to have come;

"For Memory holds the departed,
The sweet and the beautiful years,
The loved and the lost tender-hearted,
The smiles and the sighs and the tears;

"That my happiest, holiest hours,
Fair Memory holds close and fast,
Like the perfumes of beautiful flowers
Whose freshness and brightness are past."

"Then give me," I said, "Memory's blessing,
Forever with me to remain,
Like the fingers of Love still caressing
Though each touch bring remembrance of pain."

Then the gleam of bright faces departed,
But ere they were out of my sight,
Like one just awakening, I started
And called them with eagerest might:

"Ye spirits of Fate, will ye change it,
My gift of the boon ye will give?
O pray can you not so arrange it
That I may have Hope while I live?"

The Fates paused a moment, then smiling,
Replied: "Thou art mortal art wise,
For Hope is the stairway beguiling
The sad heart of man to the skies."

"The keystone to all other blessings,
Whatever those blessings may prove,
The balm for all heart's ills, its possession
The bond of affection and love."

"Have Hope and no shadow so sombre
But you can look over its crest,
Although in dark sorrow you wander
Hope's echo will sound in your breast."

"And 'er when the mystical changes
From this to the world we're not known,
Come to us, go not to strange-ers,
For Hope whispers softly of home."

*This improvisation was delivered by Miss Hagan
at the close of a lecture at Haverhill, Mass., in reply
to the question which heads it.—ED. JOURNAL.

A Student of Christian Science.

To the Editor of the Religio-Philosophical Journal:

As there is so much talk of Christian Science I thought I would write and tell you that I have taken a course of lectures, and am a full-fledged Scientist. I found while attending the class that when Spiritualism was alluded to (which was not often) it was in a contemptuous manner. After finishing the course I bought Mrs. Eddy's book, and found that she also is not a friend to our cause. In the chapter on "Imposition and Demonstration," she writes: "If communion were possible between the so-called dead and the living, either the departed must necessarily go backward in the scale of being, like the oak returning to the acorn, or the so-called medium must immediately advance to life that is independent of matter, like the acorn becoming instantaneously an oak. There is but one point in time when the dead and the living can commune together, and that is the moment called death which forms a link between their opposite beliefs."

"Spirits are but personal forms of belief. If in reality one commune with spirit, a shock could not be felt nor could there be sensation in the body, or any return to the body. Credulity, misguided faith, jugglery and fraud are the foundations of mediumship. The so-called medium makes his way into the confidence of those mourning the loss of friends when sorrow sits like a funeral shroud, and until it is ready for any change. Great desire renders the sorrowful receptive of the belief that the departed can commune with them. 'The wish is father to the thought.' The medium imitates whomever he believes to be controlling him, producing a mesmerism. The notion that one man, as spirit, can control another man as matter, upsets both the individuality and science of man. The notion that material bodies return to dust hereafter to rise up as spiritual bodies, with all the material sensations and desires, is absurd. If the departed are in rapport with mortality or matter, they must still be mortal, sinful, suffering and dying. Clairvoyance is simply mortal mind reading. Even if spirit communications were possible they would grow beautifully less, with every advanced stage of existence. The departed would gradually pass away from ignorance and materiality; and the 'medium' would outgrow her belief in mediumship."

I do not believe that Mrs. Eddy believes all this herself. Being intelligent enough to write so remarkable a book, she must be intelligent enough to have advanced enough to know that Spiritualism is true; that spirits can and do commune with us; that they certainly do return as so many know to their great comfort.

I believe when a mental healer heals with success, it is because of mediumship. I am still a Spiritualist notwithstanding Christian Science and Mrs. Eddy's book.

Jersey City Heights.

L. H. MACE.

Scientific Spiritualism.

To the Editor of the Religio-Philosophical Journal:

I have read your editorial in the JOURNAL of January 25th, and I believe you have expressed the exact truth regarding Spiritualism, and I think your views will be approved by every intellectual Spiritualist. The day has passed for mechanical Spiritualism to pose as the only representative of Spiritualism. Mediumship is the mechanical or objective part of Spiritualism; the intellectual part of Spiritualism is that which teaches and defines the rule of mediumship, and which teaches the relations that exist between the spiritual and physical bodies, or which defines the point where physical matter ends and spirit matter commences. No one can be considered an intellectual Spiritualist who has not an intellectual comprehension of what Spiritualism teaches.

If Spiritualists would associate together at certain times each week and employ those who are capable of teaching the laws of mediumship and explaining the difference between spirit and physical matter and the relations that exist between the physical and spiritual body, the Spiritualist would soon be established where it properly belongs, which is at the head of all educational associations, as Spiritualism is purely educational in its construction and organization.

The writer of this article will be pleased to assist any association of Spiritualists to start this work where it belongs, and should have been long ago. Spiritualism is founded upon truth and when properly understood, leads to happiness.

St. Louis, Mo.

J. W. CURTIS

A Saturday Sermon.

Business is a little slack these cold, wintry days, and it is a fitting time to think of and talk about matters and things out of the common run of current topics. Political themes are getting a little tedious perhaps, and commerce, finance and other subjects of every-day thought and activity are more appropriate for discussion at the beginning than at the close of the week, when the tired man prepares to welcome the coming day of rest and the good Christian contemplates his church duties of the morrow.

And this latter fact suggests that there are many more people in this big city who never go to church than who do—people who are not all heathen and many of whom are not necessarily greater sinners than those who make great outward religious pretensions. They are poor people, most of them—of those to whom Christ loved to preach and who loved to hear Him preach—people who do not go to church because the church seems far above them, becoming too exclusive and "fashionable" for them, and does not stretch out to them its cordial, inviting, welcoming hand. And here is where the church is weak and unfaithful to its legitimate mission. It too often puts on aristocratic airs, sacrificing the simple and humble spirit of primitive Christianity to the spirit of worldly pride and ostentation. A church that repels the common people, or fails to attract them to its altar, is lacking in the chief element of religious force.

We are free to acknowledge that some of our great churches, numbering in their membership great wealth and high social standing, are characterized by the genuine spirit of Christian charity, hospitality and magnanimity, urging the poor and the rich alike, the stranger and the citizen, "without money and without price," to seats and equal fellowship in the congregation. This is practical Christianity. But there are other churches, aristocratically exclusive—cold as icicles and repellant as the opposite magnetic poles—that have no more of the true Christian spirit in them than a bar of iron has of moisture. Their imposing architectural auditoriums, their richly-upholstered pews, their gorgeous paraphernalia, and their air of wealth-worship and dress-worship have no charm for the stranger seeking to gratify his hunger and thirst for spiritual things, especially if he be plainly clothed or a little seedy; they have no invitation nor attraction to the poor man to membership; their style and atmosphere have vastly more of worldly vanity than of Christly religion in them. A "fashionable" Christian church is, of all incongruities in this world, the most incongruous, when viewed from the Bible standpoint or from Christ's example upon the earth and His teachings. There is no heart in it—no warmth—no religious vitality. It is organized form and ceremony, signifying nothing if not ostentation and display. There are too many of such churches. They do no good to themselves nor to the community. They are a solemn travesty of Christian worship, calling no sinners to repentance, inspiring no hearts with holy impulses, having no higher or better mission, apparently, than to show the world how hollow a thing the mere pretense of religion is. They provoke the sinner's scorn, instead of winning his sympathy. They repel, instead of drawing to them, God's poor and needy ones. They do more harm than good, because they freeze more people than they warm, paralyze more souls than they soothe, harden more hearts than they soften, and, among the masses, bring into contempt the cause they render repellant and unpopular.

It may be said that this class of churches are exceptions to the rule—that most of the churches have in them the real life of religion, the real spirit of Christianity, the earnestness of Paul, the simplicity and devotion of the Disciples, and the humility, the sympathetic tenderness and the magnanimous humanity of the Savior himself. We are not disposed to deny this claim in behalf of some of them, but we must nevertheless express the opinion, based upon careful observation and some knowledge of the common people, that very few of our great, imposing churches, and comparatively very few of our church people, are doing, or endeavoring to do, what they ought and what is the recognized expectation of religion. They should feel themselves in duty bound to do, to render their houses of worship attractive to the poor and churchless portion of the population.—Chicago Evening Journal.

Notes From Santa Monica, Cal.

To the Editor of the Religio-Philosophical Journal:

I can look out of my window here upon green grass and flowers in full bloom. The Eucalyptus trees are heavy with their glossy green leaves, and no sign of winter, save where the banana trees wave their withered frost-bitten leaves. This region had its touch of cold weather. There were several mornings in the first part of this month when the citizens of our thriving burg enjoyed the novel sensation of walking over ice and frozen ground, and the mercury marked as low as 24°, or 8° below the freezing point—an unprecedented degree of cold for Southern California, especially for Santa Monica. Now, however, we sit in our snug parlors in the evening, with just enough fire to take off the chill, and read newspaper accounts of the terrible storms in the far North and the fearful sufferings that accompany them, and wonder why human beings can be so benighted as to live in such a desolate region forgetting that our home was for many years on the bleak, wind-swept prairies of Kansas, and among the pipe-clad, granite-ribbed foothills of Colorado mountains.

I am not sure that mankind generally would be much the loser, to wake up some morning in the condition of the people of the planet Mars, as described by the professor's vision, without memory of the past, enjoying the present, and looking forward with anticipations to the future. Then every step they would be ahead! Instead of "the good old times," we should hear of "the good times to come," with no dismal ghost of a dead and gone past to be forever standing in the way, the advancement toward the infinite possibilities, of which mankind is capable, would be at a rate undreamed-of by our wildest theorists. At least this is the way it looks to me.

I wish I could send as glowing reports of spiritual development here, as I read in the JOURNAL from many other places. The dear families of Spiritualists all through here, but it is hard to get them together.

Our splendid semi-tropical climate affording such unequalled opportunities for work all the year round, keeps every man and woman, too busy six days out of every week, giving us scarcely time to think of our spiritual needs.

Withal, there is considerable of an undercurrent of quiet inquiry and investigation pervading the community, and every now and then it comes to the surface.

To our family and to many others in our beautiful "city by the sea," the facts of Spiritualism are indeed glorious realities. Whenever we choose to observe the proper conditions, we may enjoy sweet communion with the loved ones gone before, and catch bright glimpses of the golden shore.

The weather here now, January 25th, 1888, is all that could be desired at this season of the year by even a California grazer. The new barley, our staple crop, is already six inches high and growing finely. The flower gardens are coming out nicely again, and, in fact, we are just now in all these respects where you of the north will be by the middle of next May.

HARRY, THE WOODCHOPPER.

Santa Monica, Cal.

The Cause at Lansing.

To the Editor of the Religio-Philosophical Journal:

The interest in Spiritualism has been quiet here for some time. Now it is reviving, owing to the labors of Mrs. Lunt Parker with her daughter Lily. They came among us strangers. Mrs. Lunt's lectures have induced many new ones to seek something more satisfactory than their old-time doctrines. Through her efforts there has been a new society formed here, The People's Spiritual Progressive Union. President, Henry E. Porter; Vice-President, Samuel P. Buck; Secretary, Mrs. C. W. Ayres; Treasurer, Dr. A. W. Eaton. Meetings will be held every Sunday at 125 Washington avenue. The meeting at the new spiritual hall opened in the morning. After singing by the choir, there was an address, which was followed by a very fine lecture. The hall was filled with a large and appreciative audience.

Lansing, Mich.

DR. A. W. EDSON.

THE RELIGIO-PHILOSOPHICAL JOURNAL is a paper which we have so often commended that we are at a loss what to say more, unless that it is growing better. Independent thinkers will find in it much to interest as well as instruct. Foz Lake Representative, Foz Lake, Wis., Jan. 27th, 1888.

Burns and His Highland Mary.*

The circumstances of the production of the following lines, are these: Mrs. F. O. Hyzer, of Montpelier, Vermont, is sometimes influenced to write both poetry and prose, purporting to emanate from departed spirits. She had one day been reading some of these productions to a lady visitor, who asked her if Robert Burns (the lady's favorite poet) had ever communicated to her wife any of the poems she had never been conscious of his presence, nor was she familiar with his writings. The lady remarked that she hoped he would sometime make known his presence, and answer a question she had in her mind, which question she did not express. A few days subsequently, Mrs. Hyzer felt impelled by spirit influence to pen the following, which on being shown to the lady, was found to be an appropriate reply to the query she had in her mind.

Fair lady that I come to you
A stranger bard fu' weel I ken,
For ye've known naught of me, save through
The lays I've poured from Scotia's glen.
But when I speak o' gilding Ayr,
O' hawthorn shades and fragrant ferns,
O' Doon and Highland Mary fair,
Mayhap ye'll think o' Robert Burns.
I am the lad—and why I'm here,
I heard the gude dame when she said
She'd know, in joyous spirit sphere,
If Burns was wi' his Mary wed.
I sought to tell her o' our joy—
Na muckle impress could I make—
And lady I have flown to see
If ye'd my message to her take.
Tell her that when I passed from earth
My angel-love had bid me wait,
Met me wi' glowing love-lit torch
And led me to the nuptial bower—
That all we'd dreamed o' wedded bliss,
And more, was meted to us there—
And sweeter was my dearie's kiss
Than on the flow'ry banks o' Ayr
Where love's celestial fountains play'd,
And rose buds burst, and seraphs sang,
And myrtle twined o' our couch to shade,
I clasped the love I mourn'd as long:
And while by angel harp we played,
The bonnie "bride" serenaded.
Though na' gown'd priest the kirk-rite said,
Burns was wi' Highland Mary wed!
There's na' destroying death-frosts here
To nip the Hope-buds ere they bloom—
The "bride" and "tour" is through the spheres—
Eternity the "honey-moon."
And now, my lady, if ye'll bear
These words unto the anxious dame,
I think I can ye so reward,
Ye'll ne'er be sorry that I came.
February 19th, 1887.

*This poem has been published several times in the JOURNAL in years past and is now again republished at the solicitation of a number of readers. Mrs. Hyzer now resides at Ravenna, Ohio.—ED. JOURNAL.

The Starving Man.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL dated January 25th, there appeared a discussion on the right of a starving man to take the bread of his neighbor. Allow me to state my views of this matter—a poor man who has been actually compelled to steal food when in a starving condition. I think a man has a perfect right to steal food when starving, if he cannot get it by buying, begging or working for it, providing he does not have to use force to obtain it, for by using force he may be compelled to commit murder.

I will now state the facts of my case as they happened early in the spring of 1879. I and three companions started from Salt Lake City on foot for the gold and silver mines of Montana. The distance in miles I do not know. We carried cooking utensils, and as much food as we could conveniently. We bought more when we came to a habitation, which I assure you, were far apart. After crossing the line of Montana and Idaho, we ran out of food and money, and then traveled for over two days without having anything to eat. We all felt hungry enough to eat the grass, of which there was plenty. The third day in the afternoon we reached a ranch, and made up our minds to get something to eat then if possible. We begged for some, and offered a blanket worth six dollars to anybody for only some bread, for we were starving as I said to the woman, for there was no light. She said she would not give us any for money or love, and we could starve for all she cared. We then and there took as much as we wanted to eat. Were we not justified in taking enough to keep us from starving?

The next ranch was now 50 miles distant, and a person already played out, after three days' travel without food, and not obtaining food at the ranch stated, should he go on to the next one, knowing that he would not be able to do so? If he went on, and died on the way, would he not have committed suicide, knowing that he could get food by stealing if where he was?

Were we not right in taking the food, even if we had to use force, considering the circumstances we were in? I think we did right, and I have never regretted the act.

Chicago, Ill.

NICK BECKER.

To Those in Grief.

If you are starving you will find that eighteen out of twenty will really sympathize with you; the other two are brutes.

If you fall down, as large a portion of the human family will help to pick you up, and you will feel glad that you are not hurt.

If you lose your way, almost anyone is glad to tell you to go to the left and turn the corner and then turn to the right and you'll find it.

But it must be only once. If you are always starving, always falling down, always losing your way, and always being lost, you will soon become a public nuisance. It is just so when your heart is hurt and your soul bruised, when you are hungry for comfort and tenderness, when you have seemed to have lost your way amidst dark troubles, and in your desperate sorrow long to tell everybody you meet how you suffer. Under such circumstances a fair proportion of your acquaintances will feel with you, and will help you if they can. They will comfort you, drop a tear with you and listen to all your moaning for once.

But if you keep on that way, you will soon turn away. They weary of a grief that lasts, of a woe that is unending. They expect you to get over your trouble again, to have your broken heart mended so that the crack cannot be seen. You can never, never really be yourself if your heart is actually broken, and people live for years who have had that happen to them; but unless you wish to be shunned by those who have loved you best, you must pretend to have gotten over your grief. You must force smiles and pretend to be interested in things, and say nothing of the haunting thought forever in your heart. You must take your skeleton and shut it in your closet, and only open the door on dark nights, when no one can possibly call.—Ledger.

B. F. Underwood's Lectures.

The three lectures given in Peru by the celebrated thinker, B. F. Underwood, were attended by intelligent and appreciative audiences. The lecturer has many warm friends and admirers in the Twin City, and his visit here was in complete compliance with their urgent solicitation. In neither of the three lectures did Mr. Underwood make any reference to the differences between himself and Mr. Hegeler, which compelled Mr. Underwood's resignation from the editorship of *The Open Court*. The lectures were greatly enjoyed by all who heard them; his easy, graceful delivery and the evidences of deep study and profound thought embodied in every sentence compelled the closest attention and interest.—The Daily News Herald, Peru and La Salle, Ill.

Stewart Terry, of Southold, Long Island, now a very old man, speaking of the recent cold snap, remarks that there has not been so much ice in Long Island since 1780. In the latter year the sound was completely frozen over and a relative of his after being married in Connecticut was driven across on the ice and landed at Orient Point.

Good men, you know, pay all the taxes of bad men. Virtuous men pay the State bills of dissipated men. Patriotic men pay the war bills of unpatriotic men. Citizens that stay at home pay the expenses of politicians that go about the country and do nothing but mischief.—Henry Ward Beecher.

Spirits Shake a House.

To the Editor of the Religio-Philosophical Journal:

Twenty-five years ago I resided in Westbrook, near Portland, Me. At that time much interest was manifested in Spiritualism, and perhaps at no one place was there more interest, or more to be seen, than at our house. At this time there was a young niece of my wife at our house. She, with a daughter of a respected neighbor, were accustomed to sitting at the table for raps and writing, which they soon obtained. While they were sitting one evening at the neighbor's house, with other members of their family, they were startled by the shaking of the house. Being frightened, they sent for my wife and myself. As soon as we were seated the shaking commenced, rattling windows, doors, chairs and dishes, causing the floor and table to vibrate, which could be seen, felt and heard. Asking questions we were able to converse, getting three shakes for yes, and one for no, the same as with raps. The daughter's hand was controlled to write, claiming it was an exhibition of the same law and power as that recorded in the Bible, Acts 4:31.

We had a neighbor, Dr. Stone, who was our family physician, and not favorably inclined towards Spiritualism, and his wife being an orthodox, was less so. About this time they lost their only son about ten years old. Directly after they had surprising manifestations in their home, purporting to be from their spirit son; the doctor's wife was supposed to be the medium, as she claimed to see their son. They had a desire to witness the house-shaking, and by the permission of the intelligence, we went for them. The doctor and wife arrived in about fifteen minutes. As soon as seated at the table, the daughter's hand was controlled to write, by one claiming to be their son. The message was very satisfactory. Then the shaking was repeated. The doctor, to test the intelligence, asked of the spirit if his father was present. The answer was, "Yes." He then asked for his mother. The answer was, "No." She had not passed to spirit life. Answers were given by shaking the house. Dr. Stone became an active Spiritualist. He and all of his family have passed to a better land.

Springfield, Mass.

J. H. COOK.

The Experimental Study of Psychology.

All science is partly descriptive and partly theoretical. Care must, however, be taken, lest too much theory be built up without sufficient foundation of fact, or there is danger of erecting pseudo-sciences, such as astrology and alchemy. The theories of the conservation of energy and of the evolution of species are more interesting to us than the separate facts of physics and biology, but facts should be gathered before theories are made. The way of truth is a long way, and short cuts are apt to waste more time than they save. Psychology is the last of the sciences, and its present business seems to be the investigation of the facts of consciousness by means of observation and experiment. Everywhere in science experiment is worth more than observation; it is said that the evidence in pathology is so contradictory that almost anything can be proved by clinical cases. Psychology, owing to its very nature, must always depend largely on observation for its facts, and some progress has been made in spite of the difficulties lying in the way of introspection and the correct interpretation of the actions of others. The application of experimental methods to the study of mind is, however, an important step in advance, and would seem to be a conclusive answer to those who, with Kant, hold that psychology can never become an exact science. I propose explaining here how we can measure the time it takes to think, and hope this example may show that the first fruits of experimental psychology are not altogether insignificant or uninteresting. Just as the astronomer measures the distance to the stars and the chemist finds atomic weights, so the psychologist can determine the time taken up by our mental processes. It seems to me the physical facts are not less important than the physical; for it must be borne in mind that the faster we think, the more we live in the same number of years.—From "The Time it Takes to Think," by J. McK. Cattell, in *Popular Science Monthly* for February.

Salvation by Hanging.

To the Editor of the Religio-Philosophical Journal:

The accompanying clip relating to the hanging of Nowlin for the more than brutal murder of young Coonahan I clip from the Lowell (Mass.) morning News. I hope you will print it in the JOURNAL.

Lowell, Mass.

M. H. FLETCHER.

SALVATION BY HANGING.

"He died a saved man if any one ever did." These words are not uttered of a noted saint, or philanthropist, or public benefactor, but of a man of an ordinarily decent life, and a hapless victim of sudden misfortune, or one who in a moment of weakness was led into crime. They constitute the ecstatic testimony of Nowlin's spiritual adviser to his religious condition at death.

No one would desire to limit the divine mercy or shorten the almighty arm. But it is singular that so little concern should be aroused regarding the eternal fate of the murderer's victim, while so much interest is taken in the spiritual experience of the murderer himself. One would suppose that society was bent on peopling the abodes of bliss with the refuse of our jails, as a kind of compensation for the untoward arrangement which provides warm quarters for those who, unprepared to meet a violent fate, are hurried into the presence of their Maker.

It is surely a morbid and unwholesome sentiment which thus associates the gallows with spiritual renovation, and opens the gates of heaven with obsequious alacrity to notorious criminals. Might not the dying hours of repentant murderers be as profitably occupied with thoughts of reparation to the living and pity for the dead as with raptures and devotions in which self is the absorbing idea? A modest distrust of his own future would be fully as agreeable to that limited section of the public which takes an interest in the dying murderer, as a form of exaltation which takes no account of moral issues, and represents death by hanging as an expeditious and easy mode of securing an entrance to heaven.—Lowell, Mass., Morning Times.

Italy's National Church.

"While every journal in the world is giving a good word to the pope," says *The Pall Mall Gazette*, "the virtues of the king of Italy, especially in regard to the national church of his kingdom, ought not to pass unrecorded. A new law of ecclesiastical endowment, passed in the last session of the Italian parliament, has come into force contemporaneously with the pope's jubilee. With the new year of 1888 the hearts of the wretchedly poor parish priests throughout Italy have been made to rejoice, and their gratitude is less due to Leo XIII. than to the pious and magnanimous son of Victor Emmanuel and to the Signor Crispi, the disciple of Mazzini. The stipend of every parish priest has been raised by the new law to a minimum yearly income of 600 lire. This would seem, in our northern climate and to our married priests, a paltry benefit. But to many a celibate Italian peasant priest, with his small wants, it will seem wealth compared with the income which he had prior to the liberation and unification of the fatherland."

Forgiveness.

An old Christian black woman was going along the streets of New York with a basket of apples that she had for sale. A rough sailor ran against her and upset the basket and stood back expecting to hear her scold frightfully; but she stooped down and picked up the apples and said, "God forgive you, my son, as I do." The sailor saw the meanness of what he had done, and felt in his pocket for his money and insisted that she should take it all. Though she was black, he called her mother, and said, "Forgive me, mother; I will never do anything so mean again." Ah! there is a power in a forgiving spirit to overcome all hardness. There is no way of conquering men like that of bestowing upon them your pardon, whether they will accept it or not.—Ex.

Captain Smith Cook, of Shelby County, Kentucky, is said to be the tallest native American. His height is 7 feet 8 inches. There are only three men in the world whose height is known to exceed his. One is an Englishman, another an Arabian and the third a Chinaman. Captain Cook is twenty-nine years of age, and stopped growing when he was twenty-two. He wears a No. 13½ shoe. He is now a candidate for Doorkeeper of the Kentucky House of Representatives.

Notes and Extracts on Miscellaneous Subjects.

A single trader in Orlando, Fla., purchases 2,000 alligator skins every week.

A Jersey City butcher quarreled with another man and struck him with a sausage, breaking three of his ribs.

A Chinese secret society has been discovered in British Columbia, it is said, the object of which is to kill all persons who interfere with its members.

A house in New Jersey, which had been kept insured for eighty-nine years, burned up the other day between the lapse of one policy and the taking out of another.

Grinnell, Iowa, enjoys the distinction of never having had a saloon and of not having furnished an inmate of the poorhouse or penitentiary for twenty-eight years.

Mrs. Margaret Arnold, of New Holland, Ohio, who will be 111 years of age on the 4th of next July, is an inveterate smoker, having used the pipe since her girlhood.

An English philanthropist says there are no fewer than thirty thousand gypsy children in England, of whom not more than five per cent. are able to read and write.

A large copper medal, minted in King George's time and evidently worn by some British soldier in the revolutionary war, was recently plowed up in a field near Monroe, N. C.

George Swank of Beaver Falls, Pa., ran at full speed against a clothesline that caught him just under the nose, tearing out his upper teeth and splitting the face from ear to ear.

Mobile ships as many as a thousand jugs a day, it is said, into the "dry" counties in Alabama and Mississippi. Thus do prohibition and the manufacture of jugs prosper simultaneously in the South.

Perou county and of Queen Sandymanda of Jarcaba, in Africa, is about to enter an Indiana medical college. He is black as the ace of spades, and 20 years old.

A gentleman living near Winterville, Ga., broke the knob off one of his doors, and for the want of something better, put a coffin handle in its place. There is not a negro in the county who will open the door.

In the Southern States boots are almost universally worn by the better classes while in the north one rarely sees a man who does not wear shoes. Representatives in Congress from the two sections illustrate this singular fact and speculations as to the reason are rife.

A tea meeting in New Brunswick had some unusual features. In one corner of the church an incense burner was prepared, within which two young ladies were sawing wood into stove lengths. In another corner were two young men making a patchwork quilt.

And now Albany, N. Y., comes forward with a musical prodigy. It is a little girl named Katie Kautz, and her performances on the piano are said to be remarkable. She can toss off Chopin's "Nocturne" in G major with the smoothness and force of a mature artist.

Rev. Thomas Hollis, of Buchanan, Ga., has in his possession a bill of Continental money made in 1777. It is printed on brown paper, something like paste-board. On both ends at the back is printed, "Death to counterfeits." Mr. Aldridge has two bills in his possession of like character, and G. M. Roberts has a coin made in 1720.

An American who saw the Mikado of Japan at Tokio recently says: "He sat in lonely state, a dark-skinned, black-haired, thick-lipped man, dressed in the uniform of a European General, and with nothing grand in his manner or appearance. The absolute monarch of 35,000,000 people in a tight-fitting, gold-laced blue coat and a French shako for a cap."

Johnny Eck, a boy of Rib Lake, Wis., had his fingers frosted, and undertook to thaw them by dipping them in a barrel of oil, which, unknown to him, had just been rolled in from outdoors and opened. The temperature of the oil was far below freezing, and Johnny was soon surprised at finding his fingers frozen solid.

The largest Chinese mining camp in the northwest is at Warren, Idaho. Hundreds of Chinese have been at work there for several years, and each year from fifty to seventy-five go back to China with from \$2,000 to \$5,000, a fortune for them. Most Chinese miners work over old mines, and are expert at cleaning up every particle of gold, but at Warren they are on new ground, and their careful system results in large yields.

D. P. Coon, the oldest groceryman in Norwich, Conn., became slightly

From Here to Heaven by Telegraph.

(Continued from First Page.)

89 Euclid Ave., Cleveland, Jan. 20, '88.
Who is to judge as to whether I ought, Mr. Bundy or I? Tell Brother Bundy that I am more anxious than he can be, but would not violate a pledge I have made for the world, and Jupiter thrown in. My word is my bank account now, and I will not get the balance on the wrong side. I will not forfeit my bond, for I will be expected to account for every cent, and the Shylocks will demand the pound of flesh, if I do let it go to protest.

Sig. WELLS.
In several interviews I have offered what seemed to me good reasons why we should expect his identity, but have usually been met in about the same way as the following: 89 Euclid Ave., Cleveland, O., Dec. 27, 1887.

G.—Doctor, it seems to me that no better time could be selected for you to give your identity, than when we treat of that subject in connection with these reports. It would cap the climax splendidly.
Dr. W.—I wish to say a few words in explanation. I have many orthodox relatives who stand high in their respective churches, and they would lift up their hands in holy horror, if I should fully identify myself now. The time will come when they will be proud to own me as their disembodied relative, and before long, too. You notice I do not always use elegant grammar and rhetoric, but it answers for a doctor but would not pass muster for a rhetorician. I will think the matter over, and if it seems advisable, will accede to your request. But it seems to me that it does not matter whether I am Jones, Smith, or Wells, so I demonstrate that I am an intelligent being.

G.—But how shall we answer people who might claim that you are not a disembodied human spirit, but some other intelligence?
Dr. W.—They strain at a gnat and swallow a camel.

G.—Very true, Doctor, but we must not let them have the camel to swallow.
Dr. W.—Prove it on Wade, Wright and others.

G.—I shall do that. Still it seems to me that if I were in your place, I should pay no attention to such friends as would disown me if I should return to them.

Dr. W.—Yes, but suppose they are walking in the dark and mean well.

G.—Then give them this light to get themselves out of it.

Dr. W.—But suppose the light is too strong for their eyes. You know if you hold a half-dollar close enough to your eyes you can shut out acres. So they, in holding a creed close to their eyes, shut out the glorious green fields of immortality.

G.—What better, then, than to give them just such messages as these?

Dr. W.—The shock might be so great that in the rebound their creed would be closer than ever. Now a little light streams in around the edges. If they should hug their creed still closer, I should lose the work of years that I have put in trying to loosen the chains that bound them down.

More from Dr. Wells on the subject of identity in general will appear in connection with his "Experiences in Spirit Life," to be given in Paper No. 10. Meanwhile No. 9 will contain a scientific explanation of the spiritual body alluded to by St. Paul, together with some inquiries into the subjects of individuality, and Instinct and Reason. H. D. G.

PSYCHOLOGICAL INSANITY.

Kansas City Revivals and Spiritualism.

To the Editor of the Religio-Philosophical Journal:

Kansas City has survived the Sam Jones cyclone, with its coincident storm of foot-pads, and the elements are settling into a peaceful calm; pickpockets have had a good time in the shadow of moral blindness which always accompanies psychological obsession and religious extravagance. From two to six thousand are said to have flocked to the standard of these evangelists daily and nightly for several consecutive weeks, and hundreds have found "Salvation by grace." It is to be hoped that the moral maxims often dealt out with stirring effects will live and grow while the coarse slang, abominable theology, and abusive epithets which taint and color all the rest fade into forgetfulness. While these enthusiasts stir up the drones and shake the stale compounds of religious life into a new deal and compel people to think—as much by their grotesque caricatures, as by any sterling truth expressed—the ultimate value of their work may not show a large harvest of spiritual improvements. The most striking expressions sink deepest into the memory and hold the strongest psychological influence. The predisposition of the popular mind which renders slang and tragic moral pugilism attractive in the pulpit, and endorses savage sentiments with "Saving grace," is more readily impressed by the low wit and savage denunciations than by the higher sentiments which season the sermon for superior minds.

It will be strange if the mental habits which lead in these religious spasms do not follow as social plagues long after the better part is lost and forgotten. Whether the "conversions" they claim really make the subjects better is a question to be settled by after facts. One sad result of the psychological craze is reported in the daily Journal of the 31st ult. Miss Arthusa Weller, the victim of this malady, is said to be a beautiful and accomplished young lady who has many admiring friends. After attending several of the "Sam Jones meetings" she said to Mrs. Prindle—her adopted mother—"I must go again to-morrow morning. . . . I promised Sam Jones that I would be back again in the morning and I must go." She went; and on returning said, "Sam Jones was expecting me; for when I entered the church door he had his hand waving towards me, sort of beckoning me up; I could just feel the electricity almost." In justice to Mr. Jones I would observe that he may not have even seen her when she fancied he beckoned her up. But the effect was the same on her susceptible nature. From this time she began to manifest strange symptoms, and soon became so violent that it was found necessary to tie her. Her language and actions clearly show that her condition is directly induced by the excitement and religious psychology of the "Sam Jones meetings." Whether there was any hereditary predisposition to insanity we are not informed; but the account in the Journal indicates no previous symptoms in her life-history. Her conversation, hitherto free from slang and coarseness, now represents the characteristics of Sam Jones's style. The physicians call it a case of "Hysterical mania" and she has probably gone to an asylum before this writing. This sorrowful case of course is no evidence against religion, nor necessarily any proof that Sam Jones and his revivals are of the Devil and altogether dangerous and demoralizing; but had this case occurred as an unmistakable effect of a Spiritualists' meeting, no matter what

the predisposing influences of heredity and disease might have been, how many sermons would have been preached upon it, and how many congregations warned of the awful dangers of meddling with Spiritualism? It would have been sounded through the land as proof positive that Spiritualism is of the devil, and all its votaries in imminent peril from insanity as a prelude to eternal ruin. Dr. Talmage would have embellished his religious museum with startling pictures of insanity run mad; and the pious air would have blazed with caricatures of the awful ruin impending to all who dare to trespass upon the forbidden ground or question the "secret things of God." Here I have seen no mention of the sad girl's fate except in the Kansas City Journal—the leading Republican paper of the Southwest. It is probable that judicious treatment by magnetic and psychological agents would demagnetize and restore her balance and her lost reason. There is doubtless some danger to sensitives of certain pathological susceptibility in too frequent attendance at large promiscuous circles, or "Developing circles," but the peril is multiplied by a thousand, at least, in such "revival" conglomerations, loaded with dynamite of "Divine wrath" and the fires of hell blazing before the imagination.

The libel suit against the Times for publishing Sam Small's attack on Dixey was dismissed, the testimony being produced that the charges were substantially true; but from the report in the Times and the facts proven it looks as if Rev. Small had drawn it unwarrantably strong, and with an animus not complimentary to his religion.

Since the revivalists departed, the effort to sustain the excitement in a subdued form and let it down easily has not been marked with very flattering results. Spiritualism keeps healthfully moving forward and upward, notwithstanding the many obstacles, chief among which is the selfishness and cowardice of many who know its truth and have shared its blessings in secret. A few weak souls who can only see one side at a time, and that blindly, have drifted into the fallacies and superstitions of "Christian Science," and fancy they have found the "absolute truth," all locked up in a creed which shuts the door in the face of heaven and spurns the visits of the angels. Dependent upon Spiritualism for all the saving truths which make their claims attractive, they mix up myth and mystery, magic and moonshine, intuition and insanity, fable and fact, Genesis, Jesus and jargon, and repudiate the helpful influence of magnetism, the counsel and kindly aid of the invisibles, and even the remedial use of water, air, diet, or exercise; claiming Christ as the world's Savior, when there was never any thing to be saved from; curing disease, when there is no disease to cure!

What then is it? Oh! it is an "error of mortal mind." But if "There is nothing but God, and God cannot err," whence comes the "mortal mind" and its fancied disease? They cure some cases unquestionably. They injure others. Others die of neglect, depending on metaphysical methods which fail, when proper treatment in season would in all probability have saved life. The tendency is to magnify successes and ignore failures. By this means many are deceived. They urge all to "be good," believe in the good, and shun the bad even in thought. That is beautiful; but it was spiritual teaching long before C. S. was heard of. In their speciality they have a right to follow their line and ignore the rest; but when they teach those who fall under their influence that the great truths of Spiritualism sustained by facts and experience are hindrances to spiritual life and growth, or that it is necessary in order to succeed in helping the sick and redeeming the world that they ignore the angels and become bigots, we have a right to summon them to the bar of reason and common sense and sift their claims. Not all who adopt Christian Science are thus weak and narrow, but that is the trend of their work as far as I have seen it. Our spiritual meetings are usually well attended and new accessions coming in.

—LYMAN C. HOWE.

For the Religio-Philosophical Journal.
The Pope and the President.

GEORGE A. SHUFELDT.

The account of the presentation of certain gifts to the Pope from the President of the United States, has just been received in this country by cable. Archbishop Ryan of Philadelphia was selected as the representative of the President. Delivering to his Holiness a bound copy of the Constitution of the United States and an album of some kind, he made the speech of which this is an abstract: "Holy Father, we feel most honored and happy in being selected to present to your Holiness this gift expressive of the veneration and felicitation of his Excellency, the President of the United States of America upon the occasion of the auspicious jubilee of your Holiness's entrance into the sacred priesthood. It is a tribute paid your Holiness by the ruler of sixty millions of freemen. . . . He is a ruler respected by the people and one who has declared his solemn conviction that Christianity furnishes the true, permanent basis of real civilization."

Now, what do all these high sounding words mean? What is it that requires the President of the United States to recognize the auspicious jubilee of a man whom Dr. McGlynn calls "an old bag of bones," and whose power and place rest alone upon a superstition which is utterly ignored by the common intelligence of the day? The fact is that it is nothing more or less than one of those cheap devices which belong to the political machinery of this country; Cleveland is a candidate for re-election to office; the Pope has ten millions of subjects(?) in this country, many of whom are voters. Cleveland wants these votes, and hence toadies to the Pope—that is all there is about it.

The archbishop says: "Mr. Cleveland, the ruler of sixty millions of people," and leaves it to be inferred that this gift comes from those people through the President as their representative. Mr. Cleveland is not the ruler of sixty millions of people or any other number of millions. He is not a ruler at all. He is an executive officer, placed in his position by the people to enforce and execute the laws which they make. The President is simply the servant of the people and not their ruler. The assertion of Archbishop Ryan is an impertinence, and if it was dictated or suggested by the President, it is an unwarranted assumption of a title which does not belong to the office. As for the assertion or inference that the people of this country care anything about the accession of the Pope to the priesthood, and desire to congratulate his Holiness thereupon, it is simply and vulgarly a lie.

If there is any congratulation at all in the case, it should be awarded to the fact that by the wisdom and foresight of those who founded this government of ours, our people were forever emancipated from the baleful

influence of that most despotic, cruel and ignorant of all the powers of earth (and hell) the Church of Rome.

What does Mr. Cleveland care about the accession of this man or that to the priesthood or the papacy? What interest have the American people in this stuff? Are we never to be done with these shallow political tricksters? Again, the farce assumed another aspect. The Archbishop told the Pope "that in the American Republic the Catholic Church was free to act and carry out its sacred and beneficial mission for the human race." Holy Father Ryan, what an implication of lies. The Church of Rome never had any beneficial mission for the human race. During the thousand years when her imperial power was unobstructed and unimpeded by that latter day nonsense which we call the rights of man, when political freedom was unknown to the world, this imperious and despotic Queen sat down upon poor, weak man, and with the faggot and the iron boot crushed his life and his independence out of him, and that was her mission, to keep man in ignorance and subjection, not to educate or instruct him. In lines of fire and letters of blood the record of this monstrous iniquity is written upon the pages of human history. The race will not be likely to forget it; and yet this impertinent priest has the assurance to tell us that this Church has a sacred and beneficial mission to carry out in this country. God forbid!

The Church of Rome can only live and flourish when men are ignorant and degraded, and it is her mission to keep them in such ignorance and degradation. Fortunately we in this country have been able to keep out of the clutches of her Popes and priests. We have kept our common schools, those bulwarks of the future, out of the hands and the power of those rapacious ghouls, and as our children grow up free from the evil eye of the Church of Rome, we shall be enabled to preserve our country and its institutions from the insidious wiles of this common enemy of man.

A LETTER FROM SPIES.

Henry Jestrarn Received a "Slate" Communication from the Deceased Anarchist.

"A few lines from August Spies, please," Henry Jestrarn, a photographer at No. 393 Blue Island avenue, wrote these words on a slip of paper where no one could see it, folded up the paper, and held it in his hand. He sat down in broad daylight with the Bangs Sisters, mediums, at No. 22½ Walnut street, where Spiritualists often go. He took one of those double writing slates used for this kind of experiments, wiped the inner surface carefully with a sponge, placed a little piece of slate-pencil between them, closed the slates and tied them, then suspended them in full view of all present from the gas jet over the centre of the table around which the party was sitting, and took his seat. The circle was formed, the persons present, the Bangs Sisters and Mr. and Mrs. Jestrarn, joining the hands for that purpose, and all eyes were directed to the slate. Mr. Jestrarn kept the piece of paper on which the above words were written in his hand, folded up, and no one saw it or knew what his question was.

Pretty soon the suspended slates commenced to swing a little, and immediately a scratching noise was heard as of some one writing on them. The circle remained dumb and watched the slates with nervous interest. About fifteen minutes after the circle had been closed the writing ceased, the circle was broken, and Mr. Jestrarn took down the slates, opened them, and

WAS ASTOUNDED AT FINDING written on one side the following communication:

"My kind friend. Veritas odium parit, for this I paid the penalty. Killed as a man to the world, yet risen as a greater man in the spiritual world, having still the cause of truth at heart unfettered and free, with a great power of discernment of good and evil, and a greater love for friends, more forgiveness for my enemies, still more sympathy for the weak and downtrodden, I am laboring in the cause of truth."

"Dear friend, I never expected to communicate thus to you, I believed death ended all. Now that I know life is eternal, how much more do I feel to labor for the souls held in bondage of ignorance and want which can only be set free by giving them greater opportunity for improvement. Leading them out from under the task-master and into the broad sunlight of freedom is still my wish in the immortal sphere. I fear not death here. I glory for life in the spiritual world. I believed that there was no God when I witnessed the wrong and oppression while in earth life, but am learning a new lesson, and my heart is softening toward humanity. In time I may be able to forgive my enemies. We viewed things differently, but both were right and both were wrong. Yours in the right, A. SPIES."

Mr. Jestrarn made known this experience, which is not the only one, to his friends. He used to belong to the radical Vorwaerts Turnverein, and has the reputation of being a thorough disciple of the school of state socialism. His announcement of the matter has created the wildest consternation and uproar among the socialists. Most of these are free thinkers in religious matters. There are some who are very religious people, and some are Spiritualists, but most of them are fanatical.

AGNOSTICS OR ATHEISTS,

and the name of God, church, religion and immortality are received with sneers by them. When Mr. Jestrarn told his friends of his conversion to Spiritualism and his experience with the Bangs Sisters there was a howl of indignation from the socialists, and particularly the anarchists. August Spies was one of the most fanatical atheists. Voltaire and Rousseau were his favorite philosophers, and when he edited the Arbeiter Zeitung the word "God" was never allowed to be printed in the paper without an interrogation point after it in brackets. He also was a prominent member of the Secular Union. His ill-feeling toward men like George A. Schilling was largely caused by the fact that Schilling is a Spiritualist.

The idea of using the name of August Spies, their "martyr," in connection with Spiritualism was the most reckless sacrilege in their eyes, and Mr. Jestrarn soon discovered it. His views were published in the Arbeiter Zeitung over his own signature and his German friends made life a burden to him. They were translated and published in the Bohemian papers. All those who are not Germans in the vicinity of the corner of Blue Island avenue and Henry street, where Mr. Jestrarn's studio is located, are Bohemians, so that Mr. Jestrarn was left without any friends except those in the Spirit-world.

The Arbeiter Zeitung has been abused by its readers for publishing such nonsense, as they call it, and the editors publicly recom-

mended the Bangs sisters to the police for investigation, calling them humbugs and laying themselves open to suit for libel.

Mr. Jestrarn, at his home last evening, spoke with the greatest freedom about his EXPERIENCES IN SPIRITUALISM.

He had been a great friend of August Spies, the executed anarchist, he said, although opposed to his views on the labor question. He is now a good friend of the Spies family and the brothers and sister of the dead man. He certainly had no idea of trifling with his memory, but was thoroughly in earnest, and is a believer in Spiritualism. He related some experiences and experiments by which he became convinced, but which had no reference to the communication from Spies was about a month ago. He was at the Bangs Sisters'. One of the mediums said: "There is a man behind you that wants to speak to you. He complains it hurts here," and she drew her head back and put her hand across her throat. Then she launched forth into a long address and Mr. Jestrarn said it was exactly after Spies' style only that he had changed his views on the matter of God and immortality, and regretted that he had not believed in a hereafter before his execution so that he could have investigated and spread the light. He urged Mr. Jestrarn to go on and spread the tidings among his friends.

Another time Mrs. Jestrarn was at the house of another medium, Mrs. De Wolf, No. 559 West Madison street. Mrs. Jestrarn related her experience:

"Mrs. De Wolf said to me there was a man coming toward me who said his name was August, and she added, 'he has something after it—an S.'—and then she described with her hand Spies' signature and the peculiar stroke with which he finished it, and she went on and said: 'He is asking if you are afraid of him any longer, and he smiles.'"

"Mrs. Jestrarn used to be afraid of him because he was an anarchist," added Mr. Jestrarn. He then told the story of the communication copied above. He said that he made a photograph of it and took it to Mr. Bielefeld, of the Arbeiter Zeitung, and Charley Hepp, of the Central Labor Union, who knew Spies well, and they admitted that it looked very much

LIKE SPIES' HANDWRITING.

He produced another photograph and gave it to the reporter.

The handwriting bears a decided resemblance to that of August Spies, only it is more refined, clear, and rounded, with less angles in it than Spies was in the habit of making. It is written lengthwise across the slate, and occupies the entire page. There was no room for the signature at the bottom. So it was put in the right-hand corner at the top. The left-hand corner, which, if it was a letter, would be occupied by a monogram or a drawing of a bunch of forget-me-nots. It should be remarked, however, that Spies did not draw well. The signature was remarkably like that of Spies, the last curve being drawn back beneath the name just as Spies was in the habit of doing.

Mr. Jestrarn was very indignant at the Arbeiter Zeitung for calling the Bangs Sisters humbugs and calling on the police to prosecute them. He said he had offered to pay \$200 to anyone who would be able to detect any fraud in them.

The matter has created a stir among the Germans of the West Side, particularly the readers of the Arbeiter Zeitung. John Gloy, of the Vorwaerts Turnverein, an old friend of Mr. Jestrarn, says he has gone crazy. Mr. Jestrarn, however, says he will go on and discuss the matter publicly, and insists that the communication obtained about two weeks ago was genuine spirit writing, and August Spies the author.—Chicago Times, February 10th.

A Brooklyn, N. Y., landlady threatens to raise the price of board to all her boarders who take Hood's Sarsaparilla, it gives them such an appetite! Try this peculiar medicine.

Catalogue of Vaughan's Seed Store.

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We still have a few copies of the Theosophist prior to 1886, which we are selling at 25 cents a number; they are as follows: Nov. 1879; March to June, inclusive, and August, September, November and December, 1881; April, 1885; April, May, August and September, 1886. Also supplements at 15 cents each as follows: March, April, May, June, August, September, October, November and December, 1884. These numbers are about out of print and we offer this opportunity to those wishing to complete their files, or in need of special numbers. The regular price of the Theosophist is 50 cents a number; that of the supplement 25 cents; these are offered at 25 and 15, respectively.

The era of attempts at compromise between Scripture and geology will be described by Andrew D. White, in one of his "New Chapters in the Warfare of Science," in "The Popular Science Monthly" for March. The way in which this question has been handled by Voltaire, Cuvier, by Dr. Smith, as editor of the "Dictionary of the Bible," by Gosse and Gladstone, is especially interesting.

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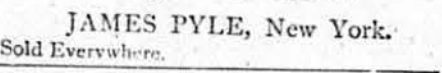


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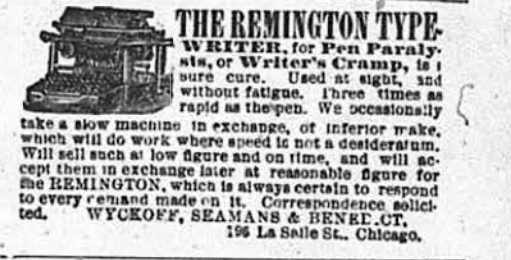
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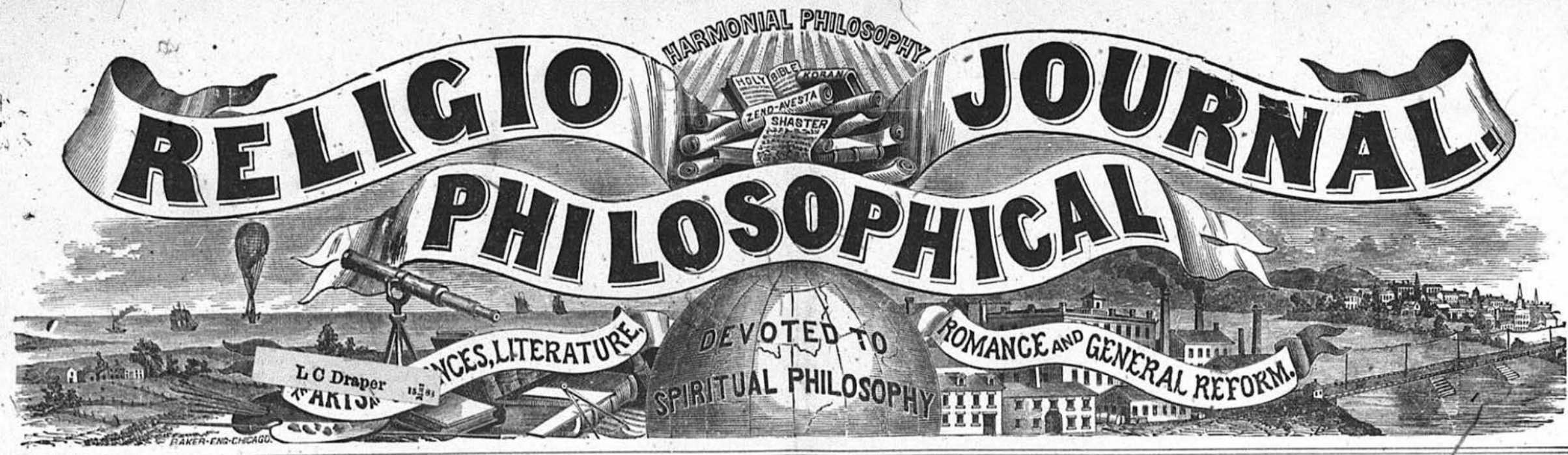
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VOL. XLIV.

CHICAGO, FEBRUARY 25, 1888.

No. 1

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones, movements of lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

FROM HERE TO HEAVEN By Telegraph:

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 9.

The Summation.—The Term "Occult"—No Longer Needed.—Experience versus Theory.—The Logic of Definition.—The Spiritual Body.—Individuality—Instinct and Reason.

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All the subordinate propositions, both Physical and Metaphysical, have been thoroughly demonstrated, and the summation of them all is expressed in the last; viz., "9.—That the Psychology of Cognition, in us as investigators, is complete. That is, that the testimony is such, that according to all received rules of evidence, every sane man who understands the meaning and appreciates the force of this testimony, is compelled to accept the conclusion."

That conclusion is our main proposition, viz., "A disembodied spirit can communicate with an embodied spirit, by means of an ordinary telegraph instrument."

Every one who has read the previous papers understandingly, has seen this conclusion necessitated time and again, by experiments both physical and metaphysical. To dispute it now, is to dispute the indisputable laws of natural science. To offer more testimony, or to dwell longer in an argumentative way on what has been offered, would be a waste of words. Already the same propositions have been proven and reproven in many ways, and the principles involved have been illustrated and explained, until they have locked and interlocked all the premises and the conclusion firmly together. I have repeated this, and reiterated that, and all along have unflinchingly disregarded all rules of rhetoric concerning tautology. Superfluous words have been used without stint, and the diction and all that pertains to the style of composition has been greatly lowered in the estimation of literary critics, that I might reach the unscientific masses, and leave no one an excuse for passing it over as incomprehensible to him. No such criticisms have been offered that I am aware of, but I have been painfully conscious of the fact that they were merited, and would be mentally bestowed by scientific readers, unless said readers happened to see the matter in the light that I am now presenting it.

Had I been reporting this to some learned society or to some scientific commission, I should have presented, in strictly technical terms, simply the dry facts, without comment and without argument. Each member of such commission, could argue the case for himself, but the same matter addressed to the general public would fail to reach the masses in a way to make any adequate impression. In short, if I did not argue each point as presented, it would, to the majority, never be argued. It would be like presenting a precious jewel in a very plain casket, and then withholding the key. If the argument has at times been of an enthusiastic turn, I must be excused on the ground that the cold facts had just such affinities for each

other, that so much heat was a necessary consequence of their union.

Every sacrifice has thus been made to divest the subject of abstruse matter and render it suitable for a newspaper article, and appreciable to every reader. The conclusion has been so frequently necessitated that it needs no formal enunciation of it, in order to affix the customary Q. E. D. It comes not here in such a way as to seem strained, because it has been so frequently accepted mentally, before it was offered for acceptance formally.

We easily pass, then, from the word "occult," which means secret or hidden, to the word "spirit," which we see plainly is the communicating agent, and the appropriate term to be applied. It was eminently proper to use the name "Occult Telegraph," rather than to hypothecate the name "Spirit Telegraph," until its true character should be demonstrated. Now we may drop its pseudonym, and call it freely by its right name, knowing positively that the communications received through this spirit telegraph are genuine spirit communications, and that it is impossible for them to be spurious.

Being proven genuine, the communications which we may receive are entitled to our consideration, on the ground that the communicating spirit necessarily knows by experience, what we desire to know but from the nature of the case cannot possibly know by experience. Thus if the principles of geology teach us that certain formations will be found at certain depths in a certain locality, and if in a mining operation a shaft should be sunk there and they should be found altogether different, we should be compelled to receive the testimony of experience in preference to theory, and to conclude that though the principles of geology may be correct in general, they have failed at least in this particular case. If many such particular cases were found, we should be driven to conclude that the principles of geology needed revising.

So, if the teachings of the scriptures lead us to expect this or that experience after leaving the flesh, and if through such demonstrative means as the spirit telegraph, one of our truthful friends who believed as we did, should return, and having thoroughly identified himself, should relate a different experience, his testimony would be entitled to the same weight as though he were the man who had sunk the aforesaid shaft. His experience would outweigh all conjecture, at least in his particular case; and if many such particular cases were found we should be driven to conclude that the teachings of the scriptures needed revising; and that the errors which manifestly exist there, whether the result of mistranslation, misconception, or misstatement, should be as freely expunged as though they had been found in some book that had never been regarded as perfect.

I know that it is hard to see our cherished doctrines melt away before the light of demonstration. I was twenty years a firm believer in Plenary Inspiration, and would not let go of that until the revisers of 1881 corrected the errors in the translation of the verse which read, "All scripture is given by inspiration of God, and is profitable for doctrine," and made it read "Every scripture inspired of God is also profitable for teaching," etc.—leaving us to see that not all scripture is inspired, and that that which is not inspired, may or may not be profitable. Verily, the truth maketh free.

But I must not enlarge upon this point here. I simply say this much to assure the orthodox reader that I was as sound in the orthodox faith as any man could be, but I never was blind to the inconsistencies. Yet, poor and unsatisfactory as I realized that it was with its eternal damnation for my sincere and honest brother, and eleventh-hour forgiveness for the life-long debauchee; its conflicting doctrines of predestination vs. free salvation, election vs. sanctification, three persons being one person, etc., etc.—I would not give it up until I should find something better in its place. I am inexpressibly thankful that I have found something which not only converts the heart but converts the head; in which I not only have faith, but in which I must have faith, because it is demonstrable; and which I can fearlessly promulgate to the world, because it is a scientific fact, and not a matter of opinion.

Now a word as to what called forth the following from Dr. Wells, on "What is a spirit?" There are many words in all languages which are, in a strictly scientific sense, incapable of definition,—for instance "being," "unit," etc.—concepts which have infinite extension and no comprehension. That is according to the scientific definition of a definition, these words cannot be perfectly defined. I have always regarded spirit as indefinable, because, logically, an object is defined by classing it under the genus immediately superior, and giving the differential attributes which distinguish it from its co-ordinates.

Upon asking Dr. Wells to define spirit, I gave him a full explanation of the laws of definition, and the principles by which those versed in logic would test his answer. That explanation I have preserved verbatim, but it is too abstruse to be of general interest, and it makes a difference of nearly a column in space. It will be embodied in a book form as will also much other matter on hand which is either esoteric, or too technical for use here. Dr. Wells expressed his appreciation of it by saying, "How I wish you had said that to some of our compilers of medical dictionaries when I was down there!" I replied that "Speaking of dictionaries, it is

easier to find fault with almost any definition, than it is to make one any better." The interview closed thus:

G.—However, it occurred to me to present the matter in this light: I, as a man, can give a perfect definition of man. Can you, as a spirit, give a perfect definition of spirit?

Dr. W.—I will try my best, but can you as a man understand it? Well, I will think it over from a spiritual standpoint, and will try to differentiate my dictionary so it will conform to your conception of how it should be expressed. [Excerpts from interview of Aug. 24, 1887.]

Dr. Wells subsequently admitted that spirit is indefinable, but gave the following scientific account of the genesis of the spiritual body:

513 Prospect St., Oct. 6, 1887.
From Doctor Wells in answer to
WHAT IS A SPIRIT?

In order to answer this as it should be, I must take some little time to go into details so that "he who runs may read," and not only read but understand. It is a well established law that the whole material universe, taken as a unit, may be divided into two general classes,—Matter and Force. You cannot well conceive of one without the other,—that is, matter would be as nothing, without something to act upon it; and on the other hand, force as nothing without something to exert itself against. Matter is then the substratum of that which affects the senses. It has always existed in some form,—co-existent, therefore, with eternity, and with the great Infinite Mind, of whom we shall speak later on. It were vain to think of a God without matter, as of matter without a God. We do not wish to enter into a discussion, however, on theology, only so far as it affects the point at issue; but we will try to show you that every part of this vast universe is after all a unit. Science has succeeded after a long time in settling upon the foregoing axiomatic principles, by the classification of all things under the two heads—matter and force. It has also established another point—the atomic theory,—which is as well settled now as any one thing. Now you will please follow me closely in my premises, so as to know if the conclusions are logical and correct. In order to make myself plain, I will not spare words. I agree with Charles Dickens, who said, I believe, that words were plenty but many people's ideas were scarce.

All throughout space, as far as finite mind can conceive, we find these very minute atoms known as aetherea,—very hard, kept in position by the laws of attraction and repulsion. Here and there we find large gross bodies of which our earth is only a miniature representation, and these in their turn are subject to the same laws, but as their atoms or particles are so much farther apart, they admit of being fully impregnated with these same atoms of this aetherea. Through the vibrations emanating from force, the divisions of which we shall speak of later, communication is established and kept up continuously; and we will say right here that force, no matter of what kind, is attributable to the disturbances of these atoms;—it may be chemical, muscular, physical or mechanical, but no matter, it comes under the same rule.

Now we find, then, after certain processes have gone on upon this planet, that we have first a nonstratified rock, next a nonfossiliferous stratified rock, next the fossiliferous stratified rock, and then, and only then, we find a place for God's noblest creation, man.

Now we will attempt to prove that successive stages were necessary, before man could exist. First we have only elementary substances. Here, then, a force is necessary. What is it? Chemistry steps in and answers the question. The first stages, then, are chemical ones. This accomplished, we go another step and we find the higher form—life—only a little higher it is true, but the lowest form of vegetable life steps out upon the stage. Now it is a well established fact,—mark this well,—that any matter returning to a lower plane by decomposition, sets free a force capable of raising other matter to a still higher plane. Now let me give an illustration, that you may fully understand what I mean. Take a plain single mountain rose that grows upon a rocky mountain soil. Plant beside it your double garden rose. It will wither and die at once. And why? Because there has been no vegetable decay there to speak of,—no force generated sufficient to sustain the double rose which is a higher form of vegetation. On the other hand take the single rose to your garden, where it is made fertile by the decomposition of vegetable substances, or something that has been in animal life,—bones for instance,—and it soon will increase its leaves, the flowers become more and more like its sister rose, until finally it becomes a veritable twin.

After the vegetable kingdom had advanced sufficiently by the processes already elucidated,—that is, higher and higher forms arising out of the ashes of their dead ancestors, becoming more and more luxuriant, developed and beautiful. Nature says, "I can go no farther." Mind you though, the primates are developing in number as we go along. Now it becomes necessary to exert a higher force yet than we have had to deal with; that is, higher than chemical, and higher than the vital that we have in the vegetable, which is in one sense a vital force. First chemical, next chemical combined with a low form of vital or life force, as found in the vegetable kingdom. Remember, decomposition is still going on, and force constantly being released, raising other matter

to a higher plane. The key note is struck. Nature responds, and the lowest form of animal life is ushered in, breaking upon the still morning of a hitherto non-animal (if I may use the word) earth. Here we have a few kind of life again, but developed through perfectly natural processes.

But time goes on apace. These lowest forms of animals await their time, fulfill their mission and drop back peacefully, and quietly, and willingly, to Mother Earth, to make way for that which is to follow. Here note closely too. By giving up their life they serve a double purpose. They add vitality to the universe, and give their bodies to the vegetable to assist nature in keeping up with herself;—that is, she must preserve the plane to which she has lifted some of her products. To do this she must not only add another link to the chain, but constantly strengthen the preceding ones. The ladder on which the forces are climbing, must be strengthened enough, and as each successive round is added, so much more is it necessary to increase its strength below.

Follow us along now in the premises. Age after age rolls away. Centuries and tens of thousands of centuries pass by in panoramic succession. Nature is not idle. She is building a triangular pyramid with its apex upward, and at the extreme point we find man. I mean by this it took a broad base,—all the air, earth and rocks, ores and gases, to make the elementary conditions necessary. This is our base. As we ascend, our triangle grows narrower, because the developments are higher and finer, more like the Great Mind that conceived them; and using this figure we find immortal man at the apex, as that for which nature, through nature's God, has all these centuries been aiming.

Now to return to aetherea again. Notwithstanding that chemistry does not fully accept of the theory, yet it is true that this same aetherea is a component part of every compound. A few of its most able exponents, however, have held to this view. Professor Mages, and Le Conte, if I am not mistaken, and a few others that I cannot now name. When this is fully established—as it must be for it is true—it will explain many things hitherto unknown in chemistry,—for instance, isomeric compounds. You all, no doubt, know what they are,—compounds have as far as known laws of chemistry on your side are concerned, exactly the same chemical composition; but yet entirely different in their effects, perhaps color, specific gravity, or in other unimportant respects. Now, once admit that aetherea is a component part, and the difference is in grouping of the two or more (which it is), and you have an easy solution of the question.

Now referring to the most important part of our subject, the spiritual body. First, we will say, then, that it is developed, *pari passu*, within the human organism. That is, this spiritual body is developed at the same time in a perfectly natural way with the physical body. Both are natural. Paul fell into the errors of the age in which he lived when he said, "There is a natural and a spiritual body." He should have said an animal and a spiritual body.

But what is it? I will try to explain. Bear in mind now, my first proposition, that matter returning to a lower stage by decomposition, raises other matter to a still higher plane. We will now say, by way of introduction, that this same aetherea furnishes a crude and undeveloped basis for the spiritual body. It is taken in with the food, and only a small part is used or destroyed by chemical metamorphosis. In the process of digestion. Now here comes in an important point for medical men. Doctor N. B. It is usually laid down by physiologists that animal heat is supplied in some mysterious manner by the development of a latent heat existing in the tissues, without offering any explanation as to how it got there so as to be latent. Now when we know that heat is only aetherea in motion, it is easily explained. This is taken into the system, released by the natural process of digestion. Nature takes what she needs to keep her furnaces going, and, to use a homely phrase, lets the rest go out of the chimneys, of which there are three. But I am a little too fast. She does not dispose of all of it, but a certain part of it, like oxygen, enters into composition, a chemical metamorphosis takes place, and the elements are forthcoming with which this same body is being formed. You cannot see it. You cannot feel it, or hear it;—in fact, can scarcely think it; but it is there.

Now remember that while this is being built, the body is dying by inches. You begin dying when you begin to live; and your spiritual body begins to grow and develop simultaneously with the physical. Matter is returning to a lower scale. Out of the temple of the physical frame, a beautiful and highly garnished—spiritual body is being formed. I cannot give its chemical constituents, for no finite mind in the body can step beyond the highly refined aetherea. It would take ten million of these atoms to make the point of the finest cambric needle. But the processes by which it is formed are perfectly natural. Aetherea is the base, as it is the base of all things.

Now the Wise Creator, for there is one, endowed His creature man, with one of His choicest attributes. The law is fulfilled; the mission of each lower order is accomplished; and, as far as the earth is concerned, man is God of them all. They have each to bow their head in reverence to him, for he alone can conceive of the Infinite. There is where the large and well marked gap is found between instinct and reason. Instinct only

teaches self-preservation. Reason teaches that there is a God, a Father, a Maker; some one far beyond the human intellect's grasp,—yet man can lift up his hands and say, "My Father and my God!"

After a moment's silence that we might meditate upon these sublime thoughts, Dr. Wells asked if we had any questions to propose.

Dr. Whitney.—Well, Doctor, as I have understood it all along, you talk evolution, both materially and spiritually. Now I want to ask, when does individuality commence?

Dr. Wells.—It commences in the early stages of animal life, and multiplies in inverse ratio as it goes along.

Dr. Whitney.—Now there is a point that has always puzzled me, and is one that I wanted to get at. If that is true, then reincarnation must be true from a lower to a higher, spiritually.

Dr. Wells.—No. The spirit matter is used over and over again, but does not necessarily lose identity. For instance, you take a hard flint rock. Think of it as an identity, by itself,—composed, perhaps, of thousands of small stones, each having an identity of its own; mingled with hundreds of thousands of shells also, depending upon its size and kind. Well, then, that is a flint rock. Now you take it and put it in a building. It is a flint rock just the same, still a part of a massive structure, a building. The building may be part of a block, the block part of the street, the street part of the city, and so on we may carry the simile. Each is separate, yet part of one stupendous whole.

Dr. Whitney.—If man as an individuality started so low down, can we call him a man all the way up?

Dr. Wells.—No. No more than you can call a foundation a building. He was not a man until God endowed him with another and higher gift than his half-brother animals, by giving him a conception, weak though it may be, of the Infinite.

G.—For several years, Doctor, I have been impressed with a peculiar view of this case; and it comes to me as a natural and reasonable deduction from the teachings of Geology and Zoology combined. My idea is, that man, as an animal, lived in a preparatory stage for many generations, perhaps a very long period, before he reached that stage where according to both tradition and history, God breathed into him the breath of life, (Divine Life) "and man became a living soul." Unless the manner in which man was first brought into existence is altogether different from that which obtains in the creation of all other animals, the body of the first man who was endowed with a moral nature, was but little different from that of his immediate ancestors. In other words, the physical nature being but the expression of the mental nature, the mental must advance before the physical can improve. The body improved as the mind improved through many ages, while man was yet but an animal.

Dr. Wells.—That conception is right. He carried the vegetable as far as necessary; then came vital, animal existence. Here was a higher God-given gift, the exercise of Divinity, necessary; and when the apex was reached, and man in his perfection formed, he was ready for God's last gift to physical man. Now, when out of that same physical body, a newer, nobler body is raised, who shall say that the Loving Father is not ready with another gift,—all, however, to be given through natural laws. In fact, we may, at once, banish the word "supernatural" from our vocabulary, for there is no such thing in existence. If a thing exists, it comes through natural laws. If it does not exist, then it is *non est*, and deserves not a place, even in memory.

G.—From your reply to Dr. Whitney, I understand you take no stock at all in the theory of reincarnation, either here or hereafter.

Dr. Wells.—No; I do not. It is fallacious. It would take another talk like this to prove it to you so that you would smile to think you had ever entertained it.

G.—I never did entertain it for a moment except to examine the arguments *pro* and *con*. But now, Doctor, I want to say a word about reason and instinct. I wrote some forty columns on this subject a few years ago, under the title of "Matter and Force, Mind and Motive," and I made out to my own satisfaction very clearly, that animals do reason, in the true and proper sense of the term; and that so far as man differs from the lower animals in the matter of reason, it is a difference in degree and not in kind. Also that the distinctive feature of man is his moral nature.

Dr. Wells.—That is just right. Those attributes must have existed to a certain extent in the animal, or how would they appear in man. The fact is, it seems too well established to allow of discussion. Even the tiny bee reasons. The ant as well. It may be only a very little; very much circumscribed as to direction, but it is reason just the same. But the great chasm is as you have indicated. It is the power or ability to conceive of the Infinite; to look beyond his present existence, and yea, even better than all, to know himself, and that he is a man; that he has a God-Father, and that there is something loftier toward which he may look with strained eyes, waiting patiently, if a true man, for the time when it shall be said, "Well done, Come up higher."

G.—That is excellent. Now that leads directly to the main point in the writings I referred to before. As a "conclusion of the whole matter" there, I contended that he who goes through this world without exercising

(Continued on Eighth Page.)

MOORE'S DILEMMA!

An Editorial Reply to a Correspondent Perplexed Mr. Moore, Whereupon he Expresses his Doubts and asks a Number of Very Natural Questions Which are Answered with More or Less Completeness by a Number of Correspondents.

RESPONSES FROM G. B. STEBBINS, L. C. HOWE, A. J. KING, CHARLES DAWBARN, J. CLEGG WRIGHT, J. G. JACKSON AND HUDSON TUTTLE.

To the Editor of the Religio-Philosophical Journal:

I was much interested in the article headed "What is Our Future Life?" in your issue of Jan. 7th. Your correspondent asks the same question that has been asked by myself and, no doubt, many others, and this article leads me to some thoughtful and almost sad reflections. It seems from your comments, that you consider those books purporting to give the details of the life beyond, as more or less doubtful. If we could consider these doubtful without affecting the claims of Spiritualism in general, it would not be so discouraging to those who would like to be convinced of its truth; but the question naturally arises, "On what reliable evidence are any of the claims of Spiritualism based?" These descriptions of real life beyond are said to be the communications of spirits. The mediums are not regarded as frauds through whom they come. What, then, is the trouble? Is there no dependence to be placed on what spirits tell us? Do they not know what their life is, or do they misrepresent it? If spirits have sufficient intelligence to tell us anything that we can rely upon concerning the beyond, why not also of the details of their life and surroundings? If mediums claim that spirits have given these descriptions, and we are not to believe them in this, what dependence can we place on anything else they tell us purporting to come from spirits?

If Spiritualism is anything more than a visionary theory, it must prove itself true by demonstrated facts. It leaves its theory of the life beyond on the revelations of spirits; without this revelation it has no claims but theory. Unless we can show that these revelations are reliable, our theory has no base. If these revelations relative to the actual life beyond are not reliable, and all these descriptions are born in the visionary brains of the mediums, then all other statements—even as to spirit return at all—must be considered equally visionary and doubtful.

Of what advantage is spirit return if we can gain from it no trustworthy information as to the life beyond? "Whence has Spiritualism received the authority to say there is no 'eternal hell,' no 'vicarious atonement,' no 'winged angels,' no 'golden streets,' that 'there is no death,' no 'resurrection of the body,' that 'eternal progress' instead of 'eternal punishment' is the destiny of man; that there is 'probation after death'; that the 'fall of Adam' is a myth; and that 'Jonah did not swallow the whale'?" In short, on what evidence do Spiritualists dispute the orthodox doctrines of Christianity? Is this evidence of such a character that it is subject to the honest doubt, and may be only visionary, with no foundation in fact? Perchance, after all of its assumed boasts, it is only a "wolf in sheep's clothing"—the work of the devil as claimed by many? Who knows?

I have been anxious to get some book that gives a true statement of our actual condition after death, and of the life beyond, but I judge from your comments that there are none that can be considered fully reliable on that subject. S. F. MOORE.

G. B. STEBBINS.

Your serious and frank correspondent, S. F. Moore, is perplexed because you will not say that any account given us, from seers or mediums, of the future life is infallibly correct. To do that would be to yield reason and conscience. Valuable, but not infallible, is the true verdict as to spirits, celestial or terrestrial. We want also a weight of proof. As to the fact that there is a future life, and that our friends return from it to help and bless us, we have an innumerable cloud of witnesses. As to the conditions and location of the celestial home our statements are fewer, and so we read and think and wait for more—impressed meanwhile with the beauty and probability of what we have.

Mr. Moore greatly wants "some book that gives a true statement of our actual condition after death." Such a book he could not probably understand, and therefore would not accept or welcome it.

In his early youth if any one had put in his hands a book giving truly the conditions and experiences of S. F. Moore as a mature man, it would have been incomprehensible. In our comparative childhood on earth, we can still less understand "our actual condition after death." That it is higher, finer, and with larger range than here, is about all we can take in; so much we get, with great clearness, from our best seers, and none outside of Spiritualism get this so well as those within its charmed circle. Spiritual culture and purity of life will give us better understanding, and with that better visions will be given to us.

There need be no perplexity, but rather gladness in view of the great light we now have and confidence that more will come, here and hereafter, as our eyes are able to bear it, and our souls to appropriate it. Detroit, Mich.

LYMAN C. HOWE.

The truth of Spiritualism as a demonstration of a future life does not rest upon the testimony of spirits. The proof of a fact is one thing, and conflicting theories concerning its bearings quite another. The existence of spirits is as well established as that of electricity or magnetism, but the infallibility of their revelations has never been conceded by intelligent Spiritualists. "Is there no dependence to be placed on what spirits tell us?" Nothing absolute. Why should there be? They are human. Can we depend implicitly upon what the wisest in this world tell us? I never saw two Englishmen that agreed in their descriptions of the details of life in their native land. I have heard square contradictions upon questions of social life in England by intelligent natives, both of whom I believed to be sincere, each stating the facts as he saw and remembered; but it never shook my faith in the existence of that country or the history of civilization, or the general reliability of English literature.

Brother Moore thinks that "if these revelations relative to the life beyond are not reliable, and all these descriptions are born in the visionary brains of the mediums, then all other—even as to spirit return at all—must be considered equally visionary and doubtful." Not so fast, Brother Moore. Spiritualism does "prove itself true by demonstrated facts," but that does not prove that spirits are infallible, or their descriptions given through mediums always reliable; nor does it follow that they are born of the visionary brains of the mediums. The telegraph often misleads, and reports false and contradictory statements; but that does not prove that there is no operator at the other end of the line, or that all the communications are

"born in the visionary" machinery of the battery.

In Spiritualism we must make a liberal allowance for the subtle psychology of this world; for the prepossessions of the medium; for mental reflections; for atmospheric obstructions; for organic limitations; for the imperfect knowledge of the spiritual operator using the medium; and for the constitutional bias of the recipient. This necessitates a liberal margin of uncertainty, without attributing dishonesty to the medium or incapacity to the spirit. Some such allowance must be made in all other investigations, and why should Spiritualism be an exception? The astronomer must allow for imperfect instruments, for variations in the atmosphere, or the remote influence of some undiscovered world. Prof. Tyndall found in his public experiments with the Electric Pile that the warmth from a man's face standing several feet from his delicate instrument was sufficient to deflect the needle several degrees. A magnetic current from some hidden "lodestone" may render the mariner's compass totally unreliable. But all of these obstacles have not baffled scientific research or invalidated the general testimony of facts.

Spiritualism embraces an infinite field and we have but just touched its margin. On some primitive essentials all mediums and spirits agree. That death does not destroy identity; that consciousness and character survive its cold mysteries; that memory and affection linger and the fond mother knows and still loves her child; that there is progress beyond the grave; that God is good and punishment is disciplinary and always in accordance with natural and moral law; that they occupy space and have locality, and social life over there. The "authority to say there is no 'eternal hell,' no 'resurrection of the body,' and all kindred assertions, does not come from the statements of spirits alone. It is found in the library of nature, interpreted by science and moral sense. The uniform assurance of all intelligent spirits communicating through diverse and remote mediums, adds a strong corroboration; and together heaven and earth bear witness against these irrational myths. The testimony of Clairvoyance is valuable in the same line, and while differing, and sometimes contradicting each other, in descriptions of celestial life and scenery, they are as nearly agreed as are the witnesses who describe places and events in this world, even when giving evidence in court; while the people and country they attempt to represent are as the whole planetary family of our solar system and its countless billions of social beings to a diminutive island in the St. Lawrence River with a dozen families on a summer vacation. In proportion to the magnitude of a country, the variety of scenery and diversity of its people, is the liability to misunderstanding and conflicting statements of the travelers who explore it and report, while each is anxious to tell the whole truth and nothing but the truth, and each describes things as he sees and understands them. In the accounts of spirits and clairvoyants, considering the boundless extent of the field, the marvel is that they agree on so many points and approach on so many others.

922 Cherry St., Kansas City, Mo.

A. J. KING.

Spirits tell us of the future life and its experiences; but in this, as in all else we get from that source, different spirits and different mediums tell us differently, and many are doubtful what to believe, and others reject all they tell us because they do not agree. Some tell us the spirit-land surrounds the earth and but a little way from it; some, that they live on the inside of a hollow sphere and rest upon its surface like flies on the ceiling of a room—Dr. Crowell's book so informs us; others, that they live on the outside of such a sphere, but neglect to tell us how they get through such an encircling sphere. A. J. Davis tells us of a spirit-land spreading out and extending in form of a parallelogram of not much thickness, situate at an immense distance from earth where law, natural forces, place it, and to which a magnetic river from earth perpetually flows to form and sustain it, and the forms and creatures, including human spirits, that live thereon; that there is a counter stream of magnetism flowing from that land to earth to mix and mingle again with material elements; and thus an equilibrium of force is maintained between the two, and a means of communication for spirits by these rapidly flowing rivers is established, upon which they go and come with great facility and rapidity. Maria M. King, in her inspirational work entitled, "The Principles of Nature," has enunciated a complete system of material and spiritual astronomy, "connected and blended together" in "one stupendous whole," based upon known laws and scientific principles. In the main, she agrees with Davis, except that she describes the Spirit-land as a part of the surface of an immense sphere built from magnetic emanations from the surfaces of all the planets in a circle of material suns—being of similar magnetic grade—and to which each planet sends a current or river of magnetism to build up its appropriate part of its form, and off which part, the spirit inhabitants from such planet dwell. It is located in the universe where attractive and repulsive forces place it, particularly described in that work, as is also how spirits live, society, travel to and fro to earth and all worlds, duties, guardianship, mediumship, etc., etc. In "Real Life in Spirit-land" she treats of classes by giving individual experiences of representative individuals there.

In view of the discrepancies in this matter between spirits or mediums, or both, well may one ask, what is the truth, and how is it to be ascertained? I know of but one way to pursue. Accept what seems upon careful and thorough investigation consistent with analogy and reason. Reject all else. This matter is no exception to the rule that safety from egregious error in belief depends upon scientific knowledge and careful analogical reasoning upon the theories and statements of spirits or mediums. It is best that it is so. Suppose spirits all agreed and told us one story, in this and all other things, and there is no more reason for their agreement here than there. There would then be no place for reasoning on what they might tell us, but a blind acceptance or rejection would be the consequence; that would be the end of thought on the subject. If we could always get the exact truth by asking a spirit through a medium, would not that be the easiest and surest way to get all truths? There would then be no need of detectives to trace out criminals, for a spirit could tell who committed the crime; no need of long and elaborate experimentation in electricity, light, heat, Keely motors, mechanics, etc. You would not have to study "The Book of Nature" with so much labor to learn its history, its forces, its laws; but merely ask a spirit. It may seem at first blush to many that it would be better to attain all our

knowledge that way, but on careful investigation it will be found that all progress is made through labor and activity. It was the sweat of his face shall man eat bread"—material, mental and spiritual. By study and careful discrimination man attains more power to reason and discriminate between truth and error. Nature, God, planted good and evil in the garden in which he was placed, and his business is to learn to choose the good and true, and reject the evil and false. The husk everywhere grows with the wheat; error always more or less accompanies truth, and therefore man must never expect on earth to find it perfectly free; therefore it behooves him to "watch" continually as well as "pray."

"There is no royal road to learning"; no "going to heaven on flowery beds of ease." Labor—intelligent labor—will attain all possible things not excepting the highest inspirational powers, and enable man to get and know the truth—not perfectly, but approximately. Remember this: That silly, unreasonable things are not given by spirits through sound, well balanced, and highly cultured minds when developed into high mediumship.

As there are all grades of mind both in the body and in the spirit, some unbalanced and some ignorant, some level, well balanced and cultured, and all grades of development of mediumship from the tiny "rap" to the almost perfectly inspirational, and all are before the world teaching and seeking recognition, how can men reasonably expect agreement among them, or accept any without question as perfect authority?

Authority is going out of fashion and reason is invoked in every matter as the true and only arbiter with the advanced mind of the age. Spiritualism must stand this test and secure its favorable decision, or with the errors and partial truths of the past, must ingloriously fall to be supplanted by something that will. But Spiritualism can not fall, because its fundamental principle is progress, development; and sets no stakes that reason and nature do not sanction. By the authority of these as well as the voice of many spirits, Spiritualism declares there is no "orthodox devil," no "eternal hell," no "vicarious atonement," no "winged angels," no "death of the spirit," no "resurrection of the body," and no "fall of Adam." The sun and moon did not stand still at the command of Joshua, nor did "Jonah swallow the whale"; and by the same authority it declares: There is a spirit body as well as a natural body, a Spirit-world as well as a material world, spiritual accomplishments and surroundings as well as material, and that all these are analogous and governed by similar laws.

Hammonton, N. J.

CHARLES DAWBARN.

The wail of S. F. M. seems an echo of the cries of those who watched modern Spiritualism in its swaddling clothes some 40 years ago. It seems almost absurd to-day for a reader of the RELIGIO-PHILOSOPHICAL JOURNAL to write, "If Spiritualism is anything more than a visionary theory it must prove itself true by demonstrated facts." Can it be that S. F. M. is a Rip Van Winkle waking from a 40 years' slumber in total ignorance of the belt of meteor facts through which the planet has been rolling whilst he was asleep? I suggest that like the rest of us he institute a long-continued search for the facts he craves; and I should not deem it wise to spare him one foot of the journey through the mud of ignorance and superstition and fraud, because a higher and wiser manhood can only come to him by self-effort; and his suggestion that "Spiritualism must prove itself true" is not in that direction. It rests with himself to prove Spiritualism true or false to his own satisfaction, by his own investigations.

But S. F. M. asks a question that many struggling truth seekers have asked again and again, and that is likely to be asked as often in the future, "Of what advantage is spirit return if we can gain from it no trustworthy information as to the life beyond?" This is the old, old question of the mind that believes the world and all that it contains was made for the benefit of man. It is the question of a mind still in leading-strings to a God of special providences; and yet believing in eternal hell, winged angels, golden streets and vicarious atonement.

Science would reply to the question of S. F. M. by telling him that the true scientist gathers facts, and scorns the mind that would hesitate to seek for truth because there is no apparent material advantage to be gained by it. If spirit return be a fact, it has existed in the past, and will continue in the future; and although S. F. M. may hide his head and continue to walk with closed eyes, no fact of nature will be changed to suit his conception of advantage or disadvantage to man.

It is quite true that when a fact is once demonstrated we do well to seek for the use it may be made to serve, and many may be our perplexities before we solve the problem; and after all, such fact may serve one man in generous measure, and be of no use to another. My deaf neighbor finds no value in the telephone; but to me the electric fact has proved a blessing. If spirit return be a fact, it must be an advantage for man to know it. Such knowledge may prove valuable for protection from harm, as well as for its direct advantage; although some men may remain deaf and blind to its existence. And the ill use of a fact renders it all the more necessary that man should study the lesson of that fact.

Modern Spiritualism differs from other facts of science in that man invisible is a potent factor in its results, whether for good or ill. And a second point is that man invisible can not return as he is, either mentally, physically or spiritually. Let me try to make this clear. I have watched the control of two mediums by the same spirit, who passed from one to the other, as they sat side by side, that I might learn the lesson. Through one medium that spirit was fascinating in his manner, although little spiritualism was evinced and no clairvoyance. And my friend, the control, soared far above the limits of our English grammar. Through the other medium, though somewhat abrupt and uncouth, he was a fine clairvoyant. He found himself able to take a broad view of life; and was able through that brain to express spiritual truths, and become a valued instructor. Here was an exhibition of the influence of earth conditions upon spirit return. Suppose I could have offered that spirit a yet more limited brain, S. F. M., if present, would have cried out, "Wherein is there advantage in spirit return?" But on the other hand suppose I could offer him control of a mortal thoroughly trained to scientific thought, he would express his spirit experiences from a standpoint impossible to him under inferior conditions.

Yet that is only one side of the problem. It is true, and must ever be true, that we can not accurately determine the status of a spirit by his manifestation, since he is thus

limited by his instrument. At the same time there are plenty of very ignorant spirits seeking "return" who could use little but the animal nature of any medium, and could not avail themselves of superior conditions if presented. But the contradictions as to questions of fact which trouble the soul of S. F. M., come very largely from spirits of that class. I used occasionally to drop in and listen to the quarrelsome discussions that occurred almost every Sunday in the BEAR GARDEN, called the New York Spiritual Conference—now defunct. Necessarily such personal controversies represented the spiritual status of those who took pleasure in them; and as the old members one by one became invisible to mortal eye, such must have represented their condition in the new life. They had been very highly respectable members of the community here; and I have no doubt their names are now in the "Elite Directory" on the other side. But all the same that conference would only have added to "Moore's Dilemma" if he had listened to its discussions; whilst its spirit friends will gladly renew their controversy if you give them mediums and opportunity.

It becomes a serious question to all students of truth, whether they can measurably hold conference with spirits of a very different class to the quarrelsome discussionists of the threshold; and here I can, I think, quote from a personal experience that offers answer to such a question. I have long had a pleasing acquaintance with a lady trance-medium, whose controls have found unusually favorable conditions. A most happy harmonious married life and surroundings, with a brain fitted for the control of advanced spirits, make a most excellent starting point; but only a starting point, for investigations into the laws governing spirit return. This lady has had some of the finest intellects in the country as her sitters, coming not once or twice, but in several cases making weekly sittings, lasting for years; and some of these sitters have brought questions involving profound knowledge of Greek, Hebrew, and scientific subjects which were satisfactorily answered.

The all-important point I wish to make, is that no two sitters, so far as I could ascertain, attract the same spirits. I am not speaking of personal friends or relatives, for they would not be likely to come to strangers; but I am alluding to spirits long in spirit life, and only returning to act as teachers and guides. I have more than once introduced investigators to this medium who have succeeded in attracting any such spirits as I had hoped they might meet, and have felt very indignant at their failure.

The sitters is thus proved to be one of the very important factors in spirit return; and experience proves that whilst those who passed over recently may return more or less satisfactorily through various channels, it is almost impossible to hold converse with a particular spirit from higher spheres, through more than one medium. The ordinary "chit-chat" between spirit and mortal, even in the family circle, however, pleasing and gratifying, can have but little interest for one who has once found companionship with a spirit from spheres of knowledge and wisdom.

The bearing of this experience on "the Dilemma of Moore" is, that those who attract and converse with such spirits, and qualify themselves to become pupils, will find that the old contradictions have disappeared. I have conversed with many who attract and enjoy such intercourse, and I find no more of differences in their experiences than inhere to imperfect human nature; and I also discern that the contradictions that so trouble S. F. M. have passed through "Gates Ajar" from spheres where cantankerous conference Spiritualists find their present heaven. The moral for S. F. M. is that by growth into a higher manhood, he, too, can leave behind the contradictions and perplexities that now so easily beset him. He who would attract truthful spirits must see to it that he himself is living to truth; and he who would hold intercourse with advanced spirits must hold every passion and appetite by the throat; and so live as to develop his own higher manhood. New York.

J. CLEGG WRIGHT.

Mr. Moore asks the following questions: "On what reliable evidence are any of the claims of Spiritualism based?"

This question is ambiguous, for what do we understand the claims of Spiritualism to be?

Mr. Moore does not say what these claims are, nor what he claims they are. Probably not two thinkers claiming to be Spiritualists will state them exactly alike. All Spiritualists will admit this: that man lives after the death of the body in a province of nature we call spirit. This province of nature we call spirit, man cannot go to see, as Stanley can visit Central Africa, and come back and tell us of things and people there. We do not know nor communicate with spirits as we do with the great African traveler. There is no faculty in the constitution of man that will enable him to know anything about that spiritual province in nature. Our knowledge of this spiritual province is not derived by direct perception or sensation. We can only know our sensations. We put the proposition in this form: There are certain phenomena or appearances happening in nature, which can only be explained upon this hypothesis, and no other, that they are produced by intelligent beings who live in a province of nature which does not come within the range of the faculties of sensation. These phenomena persist, and are as real as any other phenomena of nature. There is the hypothesis of atoms, but one never saw an atom; but there must be atoms, because the hypothesis is adequate, and no other hypothesis is able to explain the attributes and modes of matter. These phenomena are produced in bodies in nature, and can be experimented upon. These physical and mental phenomena happen according to the habits or laws which nature unvaryingly follows. We have phenomena which cannot be explained by the known capacity of matter. We assume the existence of intelligent substance, spirit, to explain intelligent manifestations in matter. The existence of spirit is a hypothesis. It will cease to be one when we can see it and handle it as we can a brick or a piece of marble. What we believe of spirit, as to its existence, power and capacity, we infer from phenomena which come into the domain of sensation. All we affirm of the realm of spirit is assumption drawn from material data. We never find life apart from that which is living, nor mind apart from brain; if we could then we should have a standard of verification and approximate certitude, and be able to demonstrate the existence of a spirit as we can a doll or a printing press.

Again Mr. Moore asks: "Is there no dependence to be placed upon what spirits tell us?"

What is a spirit? What are its attributes? I have no direct knowledge thereof, and can not with accuracy define spirit. There are

numbers of effects in nature produced by spirits. The qualities of these effects inhere in the cause. The cause means the spirit and its conditions, or power of action in the production of such effects. The question assumes that spirits exist. Is their testimony credible? Our credibility depends upon our knowledge of the character of the witness. When we know a man has always told the truth, we can accept his testimony easily, because the probability is that he is telling the truth rather than a lie. We have not the chance to prove the personality and character of a spirit. We cannot put one upon the stand and look him in the eye. His testimony is given, his tale is told through a medium. What is a medium? Does the mind of the medium act upon or color the communication of the spirit? Can a spirit talk through a medium as water can run through a pipe? Is a medium a pipe?

Thoughtful and reasonable men answer these questions differently. We are not all agreed upon the nature and qualities of mediumship; some think mediumship is a pipe through which a spirit can project what he wants, and over which he has perfect control. Others think that mediumship is partly a pipe to a screen through which only some things will come; and others think that a medium and a spirit in union constitute a control, and that the capacity of the medium is the measure of the capacity of the spirit to express itself to us; that if a medium is ignorant upon certain things the spirit will also be ignorant thereof. If the medium is not acquainted with the common rule of grammar, the spirit will not be. Then what is a medium? We have no certain knowledge yet what a medium is. This subject requires further investigating, under better conditions than we yet have had. A correct definition of a medium will enable us to tell more accurately the worth of spirit testimony. We can only come at the nature and character of spirit-life and existence from the testimony of spirits through a medium, so we are a long way from the point where we can be certain of speaking accurately of the Spirit-world, its social conditions and inhabitants. We can affirm very little of spirit-life. The aim in our study of these phenomena and causes, is to find out. It is more important that the Reading Railroad strike be justly settled, than to speculate about the color of the eyes of arch-angels. All the tales spirits tell may be true or false; the phenomena demand the existence of spirit before we can explain them. Frenchmen exist but Frenchmen have told lies. If spirit testimony does not agree it does not follow that there are no spirits. Probably if we knew everything about the spirit and his conditions, and the medium and his conditions, there would not be much difficulty to explain. We don't know much about anything when we put away our assumptions.

Again Mr. Moore says:

"If Spiritualism is anything more than a visionary theory, it must prove itself true by demonstrated facts."

That is so. We must scientifically demonstrate our facts. We must begin with facts of observation. We have already many facts which visionary theories do not affect. The world may be filled with theories, but facts are facts. We begin all our reasoning there with demonstrated phenomena. We theorize to correlate and explain the cause and relations of our facts. When a new fact comes up it may knock our theory to pieces. We must let the theory go and make a new one. This is the way that all science grows. Visionary theories get ground to atoms in the mill of advancing knowledge. Theories are not knowledge, but they grow where knowledge does not exist.

Again Mr. Moore says:

"Unless we can show that these revelations are reliable our theory has no basis."

This is hardly accurate; if the revelations made through mediums by spirits be reliable, then the revelations are made up of facts which exist in the Spirit-world, of which spirits give us an accurate description. Theory has nothing to do with the mere description of things which exist. Theory comes into existence when we try to tell how these things and conditions existing in spirit nature came to be as they are. If the facts be unreliable the theory made to explain them must be unreliable too. From error nothing can come but error. But how can we verify any revelation? A revelation can not be verified. How can we attest the reliability of anything a spirit may say, but by the uniformity of knowledge and experience. We have no experience with reference to a Spirit-world and we have no power to verify revelations out of the province of knowledge. A consensus of testimony would make it look as a very probable possibility that things were as stated, but we could not say they were so until we could send reliable witnesses to see. The personality of a spirit is the hardest thing we have to prove, so little is known of the amount of spirit-personality we come in contact with through mediums. The theory of "eternal progress" may be true; it may be false. I cannot tell whether there is "eternal progress" or not. It will take any man an eternity to find it out. If we take a line from the beginning of human life till now, we see there has been progress. A dyke grew into a log cabin, and a log cabin into a marble palace. Whether there was progress before human experience began, I do not know. Whether the laws of nature were the same before animal life appeared upon this planet, I do not know. Whether I shall live through an eternity, I don't know. That eternity has to prove. How can I tell that something will not happen in nature which will kill off all spirits, a kind of a spiritual earthquake or a blizzard.

Again Mr. Moore says:

"Whence has Spiritualism received the authority to say there is no eternal hell, no vicarious atonement, no winged angels, no golden streets; that there is no death, no resurrection of the body; that eternal progress instead of eternal punishment is the destiny of man; that there is probation after death; that the fall of Adam is a myth and that Jonah did not swallow the whale; in short, on what evidence do Spiritualists dispute orthodox doctrines?"

What reliability have orthodox doctrines? Where did they come from, and who made them? Has anybody ever seen an "eternal hell," "vicarious atonement," "winged angels," "golden streets," "eternal punishment," and "probation after death"? These orthodox doctrines are denied because they are not proved. There are no phenomena in nature which prove their truth. They can not be proved true by the work of the human mind, but the common sense of the human mind rejects these orthodox doctrines because they are at variance with the present state of human knowledge and the dictates of human reason. Human knowledge affirms progress; in other words that nature is working from simple to complex forms. The history of the earth shows how by a process of evolution things have come to be what they are. The spiritual world stands in the

(Continued on Eighth Page.)

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

PRACTICAL OCCULTISM: A Course of Lectures through the Trance Mediumship of J. J. Morse. With a Preface by William Emmette Coleman. 1888. San Francisco, Cal.: Carver-Dove Publishing House; England: H. A. Kersey, Progressive Literary Agency. Price, \$1.

This work consists of a comprehensive survey of what the author has seen fit to designate as "Practical Occultism," and consists of seven lectures and an Appendix:

1. The Trance as the Doorway to the Occult. Its Magnetic and Spiritual Forces of Induction.
2. Mediumship: Its Physical, Mental, and Spiritual Conditions.
3. Mediumship (continued): Its Foundation, Development, Dangers, and Advantages.
4. Magic, Sorcery, and Witchcraft.
5. The Natural, Spiritual, and Celestial Planes of the Second State.
6. The Soul World: Its Hells, Heavens, and Evolutions.
7. Life, Development, and Death in Spirit-land. Appendix: Answers to questions.

In the Preface, Mr. Coleman says that "Under the general head of speculative occultism may be classed all the mysticisms of the present age, and in occultism there is a vast field for the student of occultism." He has been applying for a volume of inspirational lectures delivered by Mr. J. J. Morse, dealing with subjects of "great path and moment" in a sound, clear, and eminently sensible manner. For nearly twenty years Mr. Morse has been a leading trance exponent of a common-sense, scientific, non-mystical Spiritualism, free at all times from the extravagance and perversions, the metaphysical idealisms, and the rhapsodical moonshine with which in some quarters the Spiritual Philosophy has been heavily burdened, to its sore detriment and disgrace.

"Having had the pleasure of being present at the original delivery of the discourses composing this volume, I am enabled to understand and conscientiously commend them to the attention and study of all those interested in the topics treated; and who should not be? As the title of the work indicates, it will be found truly practical; being rich in instruction upon matters of deep import to all humanity. Its teaching concerning the Trance and Mediumship are pregnant with valuable instruction and judicious counsel. The true character of Magic, Sorcery, and Witchcraft in the light of an enlightened Spiritual Philosophy, devoid of present-day mysticisms, whether theosophic, occultic, or what not, is succinctly and graphically presented. The last three lessons will probably be found among the most interesting of the series, furnishing as they do a variety of information upon the states and conditions of the Spirit-world,—information much of it, I think, not generally known to the spiritual public.

"In my judgment the lessons in this book, as a whole, are sound in doctrine; they are edifying and profitable in instruction; they are elevating and spiritualizing in tendency; and they are worthy the careful, thoughtful study of all."

Assuming that the trance condition is the warrant of death and the prophecy of futurity, the author claims that it is in its revelation of the higher capacities of human nature, the measure and certain indication, the handpost, as it were, upon the highway of eternal life, pointing to the mountains of wisdom, that lie, perhaps still enshrouded in the mists of ignorance, and thereby concealed from the understanding of humanity to-day. The trance which is this miniature representation of death, gives you the key by which you may transcend the environments of mortality and ascend into the domain of spirituality. "It is, indeed," the author asserts, "the doorway to the occult, to that which is hidden from the ordinary investigation and outward consciousness; a passage-way from the realm of action upon the external side of life to the realm of action upon the internal side of life." In this position with reference to trance the author is undoubtedly correct, demonstrating, however, that in every case its opening depends upon "your own organic constitutions, your mental, nervous, and spiritual possibilities and environments."

The trance condition is treated in a very lucid manner, and the three ways by which it can be induced pointed out:

1. The possibility of persons inducing that state in themselves and themselves.
 2. The possibility of that state being induced by another person upon them.
 3. The possibility of that state being induced by persons not living in the world where the entranced person lives.
- These are designated as the natural, magnetic, and spiritual forms of induction.
- The possibility of a person inducing the trance in himself and by himself is treated by the late lamented Dr. E. M. C. in the head of "Artificial Somnambulism," and it is living to-day no doubt would be highly gratified to see his views endorsed by so prominent a medium as Mr. Morse. The possibility of the trance being induced by one person acting upon another, has been recognized from the time of Mesmer up to the present day, and has been discussed under the head of Mesmerism, Animal Magnetism, Electro-Psychology, Pathetism, Artificial Somnambulism, and Hypnotism. Mr. Morse, however, treats the subject from a spiritual standpoint, and of course renders it more clear and more easily understood by the student. He claims with a great deal of earnestness, and with good reasons "that the constant induction of the magnetic trance is an experience not to be sought. Any method or power that always demands your reliance upon it, is a dangerous method, and injurious power. It teaches you the lesson of dependence rather than independence; it teaches you to be always leaning upon some body stronger than yourself, rather than impressing upon you the duty of developing your own strength so that you may walk alone. But as a means of opening the door, as a means of carrying you forward to the occult, and bringing you face to face with the facts and purposes belonging to it the magnetic induction of the trance is primarily and preeminently a necessity in the great majority of cases."

From beginning to end Practical Occultism contains suggestions that can not fail to be of great benefit to those who are interested in the spiritual philosophy, and will be instrumental in clearing away the mist that has heretofore clouded the vision of many honest investigators.

LIFE OF GORDANO BRUNO. By I. Erith. Revised by Prof. Moritz Carriere. Boston: Ticknor & Co.

The name of Giordano Bruno, like that of Benedict Spinoza, has for more than two hundred years suffered the reproach of atheism. So long as theism signified a personal God, having the passions and frailties of man, so long must the sublimer thought of a Bruno or of a Spinoza, either be passed over with neglect, or branded with the suspicious character of atheism. Indefatigable Germans, however, like Lessing, Herder and Jacobi, who not only loved truth but dared to fulfill its requirements, made bold to free the name of Spinoza from the odium attached to it, and gave that impulse to the study of his works, which has tended so largely to the advancement of free thought in our own time.

Much less attention has been paid to Giordano Bruno and the merits of his philosophy. Recent investigations, however, show the fact that the germ of the philosophies of Hegel, Leibnitz and Spinoza, is to be found in the works of Giordano Bruno; that, as a champion of natural science and an advocate of the inductive method, he was the herald of Bacon, and that no less than Jean La Fontaine, Goethe and St. Hilaire, was he the precursor of Darwin and Spencer in his theories of instinct, of evolution and of the life of species.

The book before us gives in condensed and attractive form the leading points of Bruno's philosophy and traces its direct influence upon modern thought. A brief resume of that philosophy in the short space allowed for review would be but an injustice to the profound thought and far-reaching significance. As to the man, Bruno was none the less "industrious in experiment," and supplemented these intuitions by the slow processes of observation and comparison. Much that Bacon ignored in the way of speculation and imagination Bruno utilized as all-important working hypotheses, and with good reason, for with him, as with Leibnitz, "a great part of his discoveries were the result of lightning-like intuitions and divinations, ascertained afterwards by observation and experiment."

The fearless, heroic life of the man was quite in character with the bold speculations of his philosophy.

phy. In his own time he was called "The Knight-Errant of Philosophy," and, indeed, he almost courted the martyrdom that was his fate. This life of Giordano Bruno by Mr. Erith, meets a long felt need of students of philosophy, and thanks are due to the author and publishers for gratifying that need in so satisfactory a way.

CAROLINE K. SHERMAN.

Magazines for February Received Late.

The Century Magazine. (New York.) One of the many features of the February Century is an essay by James Russell Lowell on Walter Savage Landor; Mr. Kennan's series of Articles on Russia are continued; Ranch Life in the Far West is written in a popular vein; Pictorial Art on the Stage treats this theme from an artistic point of view; Astrology, Divination and Coincidences is a curious study; the European craze for Decorations is timely; The poetry of this number is good, also the fiction. General Sherman's study of the Grand Strategy of the War, and the Lincoln History are important papers.

Woman's World. (New York.) The Princess of Wales, in her academic robes as a Doctor of Music, graces this number in the frontispiece. Lady Wilde, the mother of the editor opens the reading pages with a poem on Historic Women; this is followed by a prose description of a historic house, Kirby Hall; Medicine as a Profession for Women is the subject of a paper; an article on the late Mrs. Craik gives a portrait and pictures of the interior and exterior of her home; the Greek Plays at the Universities are described; following this is a paper on Alexander College, Dublin; the literary and other notes are all conspicuous for that easy style for which Mr. Wilde is famous. There are London and Paris fashions and pictures of Sara Bernhardt's costumes in La Tosca.

The English Illustrated Magazine. (New York.) The frontispiece is from one of Rembrandt's pictures in the National Gallery, and entitled Old Lady. The Mediation of Ralph Hardesty, and That Girl in Black are continued, also Coaching Days and Coaching Ways; The Weasel and His Family, and an article on Fowls will not only interest the general reader, but farmers and those interested in natural history.

Buchanan's Journal of Man. (Boston.) The opening paper, Human Immortality, contains the doctrines of philosophy and sentiments of clergy; in the article, Inspirational Faculties, are the philosophy and examples of inspiration. There are also articles on Temperance, religious affairs, and Chinese in New York, besides miscellaneous notes and items.

The Path. (New York.) The article on the Bhagavad-Gita is continued from the January number. A short article on the Seeress of Prevorst, with a drawing of the Seeress, revives the careful-written account by Dr. Kerner in the minds of many readers. Other articles by popular writers fill this month's pages.

The Theosophist. (Adyar, Madras, India.) A variety of articles upon Oriental Philosophy, Art, Literature and Occultism complete the January issue of the Theosophist.

The Homiletic Review. (New York City.) This monthly, devoted to religious thought, sermon literature, and discussions of practical issues, is complete in each department for February.

Beggars in Georgia lead an enviable life, at least one is warranted in believing so from the fact that a number of Cuthbert ladies and gentlemen dressed and painted themselves up to resemble gypsies and went about town begging for food. They got plenty of it and say they had lots of fun.

Humbug.

Barnumsaid "The American People like to be humbugged." This may be true in the line of entertainment, but not where life is at stake. A man with consumption, or any lingering disease, looking death in the face and seeking to evade his awful grasp, does not like to be trifled with. So with confidence we place before our readers Nature's great remedy, Dr. Pierce's Golden Medical Discovery, a sure relief for that long train of diseases resulting from impure blood, such as Consumption, Chronic Nasal Catarrh, Liver Complaint, Kidney Disorder, Dyspepsia, Sick Headache, Scrofula and General Debility. Time-tried and thoroughly tested, it stands without an equal! Any druggist.

A Great Newspaper.

The American Rural Home, Rochester, N. Y., is now regarded as the leading farmer's newspaper of America. It covers every state and territory and is an 8-page, 17-year-old weekly. If subscribed for within thirty days, it can be had, fifty-two weeks, for 75 cents only. Regular price \$1.00. The reports of over ten thousand correspondents, by mail and telegraph, are condensed in its weekly crop news columns. Its present circulation is 150,000—the largest of any like weekly in the world. No wide-awake, money-making farmer can afford to be without it. Samples and catalogue of books free. We may also add that it is one of the best all round family papers published. For from \$1.00 to \$1.25 it allows one free choice of over 250 cloth bound dollar volumes with the paper, and has given away over 60,000 books during the past two years. It is a complete rural family paper.—PUB.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

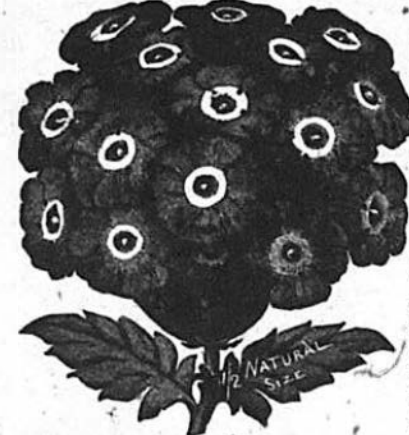
How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

Hood's Sarsaparilla

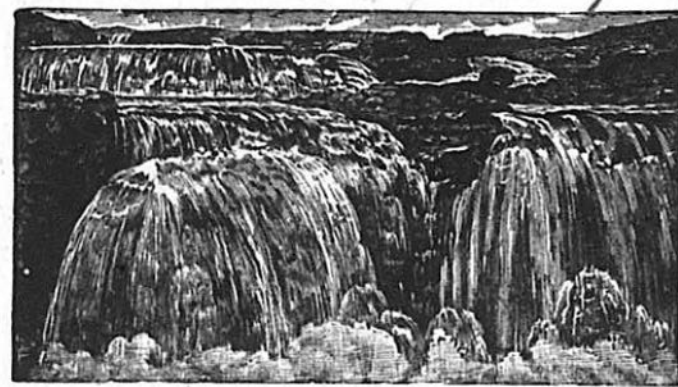
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Falls of the Sioux River at Sioux Falls, Dak., 6,000 horse power.

SIoux FALLS, DAKOTA, has a population of ten thousand people, and is the metropolis of a great state in the near future. This city occupies the same relation to Dakota, as a distributing point, that Omaha, Kansas City, Denver and St. Paul occupy to their respective states. It has five great lines of Railroad, the Chicago, Milwaukee & St. Paul, Burlington, Cedar Rapids & Northern, Chicago & Northwestern, Illinois Central and Minneapolis & Manitoba. The last two built this year. Fine system of waterworks, gas and electric light, twenty wholesale houses, numerous manufactories, immense granite quarries and water power, territorial schools for mutes, Baptist and Episcopal Colleges. Here is a grand opening for wholesale houses and factories to do the business of the State of Dakota. We have for sale a large amount of valuable property in Sioux Falls at bargain prices that will surprise the purchaser. Surrounding Sioux Falls is the finest farming country in the world for STOCK AND GRAIN, and we know this region has never failed to produce a fine crop. We have for sale fifty thousand acres of these lands, very near this thriving city, at from \$10 to \$15 per acre. Here is a chance to make great fortune by the rise of real estate, the same has been done in the cities named above. A street car line is now in successful operation, and we will sell lots along the track and within one and half miles of the center of business from One to Two Hundred Dollars each.

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TALLAPOOSA, GA.

AS A PLACE OF RESIDENCE AND PROFITABLE INVESTMENT.

SITUATION.

In the mountains of Northwest Georgia in Haralson County, four miles from the Alabama line on the southern extension of the Appalachian range, in the heart of the richest mineral belt of the south, at an altitude of 1,200 feet above the level of the sea, 6 miles from Atlanta, 40 miles from Anniston and 100 miles from Birmingham.

Population and Industries.

The population of Tallapoosa in 1884 was 56, one year ago 600, to-day from 1,500 to 2,000 people reside here, and newcomers are arriving by every train. At the present rate of increase the population of Tallapoosa will probably be 8,000 before the first of January, 1889.

There are over forty business houses, express, telegraph, post-office, three churches, three large hotels, one newspaper, eight sawmills and wood-working establishments, two large brick manufacturing establishments and several minor industries.

NEW INDUSTRIES.

Tallapoosa Furnace Co., O. W. Bullock, Pres. Capital stock \$100,000. The Company is under contract to have a furnace completed December 1, 1888.

Tallapoosa Malleable Iron Works, N. M. Lind, Pres. Authorized capital stock \$100,000. The Company is under contract to have works in operation November 1st, 1888.

Tallapoosa Steam Brick Manufacturing, capacity, 50,000 per day, expect to be in operation Feb. 15, 1888.

Tallapoosa Lumber Co., Capital, \$10,000. Sash, door and blind manufacturing, hope to be in operation at an early date.

In addition to above are a broom manufacturing, rope manufacturing, wagon manufacturing, already secured. It is expected that work will be begun these manufactures immediately, and negotiations are already in progress for the location here of several other new and important industries in the near future.

Nearly \$4,000,000 capital stock, and money invested in business, is represented in the list of Tallapoosa's business houses and industries.

RAILROAD FACILITIES.

The Georgia Pacific Railroad (The Piedmont Air Line System) runs directly through the city, giving railroads facilities of three miles for manufacturing. Three other railroads, the Chattanooga, Rome & Columbus, the Carrollton & Decatur, and the Atlantic & Pacific are either surveyed or now building with Tallapoosa as their objective point.

Perfect Climate. Perfect Health.

"The climate of Tallapoosa is a happy medium between the sub-tropical climate of Florida and the North. Work can be done out of doors every day in the year. The average summer temperature is 75 and winter 55 and the purest and best freestone water abounds. By its location on an elevated plateau perfect natural drainage is secured. Several wonderful chalybeate springs are near the city, and many people suffering from rheumatism, kidney complaints, indigestion, consumption and general debility have been greatly benefited or permanently cured by drinking of these waters. The climate and healthfulness of Tallapoosa cannot be overdrawn."

Surrounded by Rich Minerals.

Tallapoosa is situated in the heart of the richest gold and iron-bearing district of the South. The richest of iron ores, manganese, copper, silver, gold, marble and other minerals abound. Iron

ore assays from 45 to 60 per cent. metallic iron, and gold ore from \$5 to \$300 per ton. This Company took first honorable mention on steel-making ores from the property at the recent Piedmont Exposition in Atlanta.

COST OF BUILDING AND LIVING.

The cost of building a house in Tallapoosa is about one-third the cost of building the same house in the North. The cost of living is much less than in New England and the West, and with the mild equable climate very little fuel is necessary, and that can be obtained at one-quarter of Northern prices. Sickness is a stranger to Tallapoosa, and vegetables can be raised eight months in the year. With the present advance in real estate a home that now costs the settler \$400 can probably be sold for four times that amount one year hence.

Property of this Company.

The property of this company consists of 2,150 acres of city lands or 10,750 building lots still unsold, agricultural and timber lands of great value, and over 300 acres of mineral lands in the city limits. The Company also Tallapoosa Hotel, houses, office, tools, negotiable notes, cash on hand and other assets, aggregating over \$100,000 in addition. The estimated value by experts of this company's property is over \$5,000,000.

\$75,000 EXPENDED IN 90 DAYS.

Over \$75,000 has been expended by this company in grading streets, building bridges, developing mines, advertising, etc. Their pay roll has been as high as \$2,500 per week, and all is bustle and enterprise. Over 100 new dwelling-houses are now building in the city, and many more are contracted for to be erected as soon as material can be secured.

THE TALLAPOOSA HOTEL.

This Hotel, owned by the Tallapoosa Land, Mining and Manufacturing Company, is the finest on the line of the Georgia Pacific Railroad between Anniston and Atlanta. It contains 50 elegantly furnished rooms, a table d'hôte, and is an excellent hotel in every particular. Rates, \$2.00 per day, \$5.00 per week, \$12.00 per month.

THE TALLAPOOSA JOURNAL.

Is a large, enterprising paper, with a circulation of nearly 5,000, and is filled with items of interest to those interested in the welfare of Tallapoosa and prospects. Any one thinking of investing or locating in Tallapoosa should send 50c. in stamps for six months' subscription.

Sales \$100,000 in 90 Days.

The sales of building lots in Tallapoosa made by this company have amounted to over \$100,000 in the

last three months, and are increasing daily. Private sales in the city will amount to nearly as much more. Lots that sold for \$300 only a short time ago are changing hands at from \$600 to \$2,000 now. This rapid increase in real estate, population and enterprise is due solely to the magnificent mineral and agricultural resources of this section, its delightful location and its unparalleled healthfulness.

Tallapoosa's Basis is Co-Operation.

Those who lend their money or their influence for the building up of Tallapoosa enjoy their equal share of the benefits derived directly and personally. Every stockholder in this Company who purchases a lot from the Company adds the amount of the purchase money at once to the dividend fund in which he is an equal sharer with the rest. Every good word spoken for Tallapoosa, every investment he shall induce his friends to make, all add directly to the stability of his own investment and to the amount of his dividend. This is co-operation; and this principle of making every investor and settler an interested party—directly, financially interested in the success of the enterprise—is what has made the Tallapoosa of to-day so successful.

Come to the South.

It is the most desirable place for settlers and investors in the United States to-day. Cities are growing up in this mineral belt like magic, and fortunes are being made rapidly by the advance of real estate and land companies' stocks. It is fast becoming the manufacturing centre of the country, and with its wealth of mineral products, its equable climate, rich soil and remarkable healthfulness, is the most desirable field for immigration and profitable investment ever offered.

PRICES OF BUILDING LOTS.

Lots 50x150, on best streets and avenues, five minutes' walk from depot—Inside Lots \$400; Inside Lots \$500; Corner Lots, ten minutes' walk from depot—Inside Lots \$50 to \$200; Corner Lots, \$75 to \$250. Terms, one-third cash, which must be remitted with order; balance, one and two years, with interest at 8 per cent. Those desiring to purchase by mail can write us what priced lots they desire and the location wished, and we will make the selection subject to their approval at any time they may desire to inspect it.

\$2,000,000 Capital Stock.

The Tallapoosa Land, Mining and Manufacturing Company is regularly incorporated, with a capital stock of \$2,000,000, consisting of 400,000 shares of \$5.00 each. This stock is fully paid in the organization, and is subject to no personal liability. It was first offered to investors Aug. 1st at \$1.00 per share, but has rapidly advanced until it is now selling at \$5.00 per share.

COME AND SEE.

Nothing pleases us so well as to have people come

to Tallapoosa and investigate with their own eyes. Will you not come? COME AND INVESTIGATE.

\$865,000 in Manufacturing.

This company undertake to secure for Tallapoosa within three years the following industries, either by the donation of land for plant and other valuable considerations, or should it become necessary at the end of three years will co-operate with others by taking stock in such manufacturing enterprises by investing a portion of their surplus or devoting the proceeds of the sale of a portion of their treasury stock to these or other enterprises of equal benefit to the city.

1. A cotton mill, for sheeting, estimated to cost.....\$150,000
2. A 600-horse power furnace, estimated to cost.....100,000
3. A malleable iron works, estimated to cost.....100,000
4. An enormous rolling mill, estimated to cost.....100,000
5. A furniture factory, estimated to cost.....25,000
6. A sash, door and blind factory, estimated to cost.....25,000
7. A rolling mill, estimated to cost.....100,000
8. A stove works, estimated to cost.....100,000
9. Car works, estimated to cost.....100,000
10. A wagon manufacturing, estimated to cost.....25,000
11. Public school building, estimated to cost.....15,000

Total.....\$865,000

The Company offer the most liberal inducements to manufacturers, who settle in Tallapoosa. Raw material and cheap labor are abundant and the South is fast becoming the manufacturing center of the United States. Correspondence with manufacturers solicited.

PRICE OF STOCK. SPECIAL.

To carry rapidly forward grading of new streets and avenues, the erection of cottages in the city to rent and other public improvements and expenses as the directors may specify, this Company have decided to offer 25,000 shares of the stock at \$5.00 per share, par value. Orders for this stock will be filled in rotation till the block is sold, when the price will probably be advanced. As it is the plan of this Company to interest as many people as possible in Tallapoosa, the number of shares to be taken by any one person is not limited. Orders will be filled for 1 share, 5 shares, 10 shares, 100 shares, or any amount which the investor may think it is for his interest to purchase. It is the preference of the Directors of the Company that this stock shall not be held in large blocks by capitalists, but distributed among those who will benefit the city by their financial interest in it. The Company to whom Birmingham, Ala., is indebted for its marvelous growth is now paying 30 per cent. yearly dividend on its stock, and it is now worth \$4,000 per share (par value \$100).

WE INVITE INVESTIGATION.

To show our sincerity in the claims we make for Tallapoosa and its advantages as a place of residence and investment, we make the following offer: We will cheerfully pay the traveling expenses of any person visiting Tallapoosa who does not find the place and surroundings and the property of this Company as described in this advertisement or in our prospectus or other printed matter. Let all who can do so come and personally investigate the prospects of Tallapoosa, and, if not found as represented, their expenses will be cheerfully paid by this Company.

more inducements to the settler, mechanic and investor than the young and progressive city of Tallapoosa, Ga.

New Haven, Conn., Register, Nov. 5, 1887: The significant characteristic of Tallapoosa is that those people who have investigated it are most thoroughly enthusiastic over its prospects.

WHAT THE PRESS SAY OF TALLAPOOSA.

[From New York Times, Oct. 5, 1887.]

The Tallapoosa Company includes both Northern and Southern capitalists, its President being Col. G. W. Adair, of Atlanta, and one of the Directors being the Hon. John B. Gordon, Governor of Georgia. All of the Officers and Directors are well known men, and their purpose is to establish a large and progressive city on the site of the old village of Tallapoosa.

Atlanta, Ga., Capital, Aug. 20, 1887: Tallapoosa is destined to be the "Deadwood" of the South, the Eastern part of the Union.

Birmingham, Ala., Herald, Oct. 16, 1887: One year ago Tallapoosa was hardly known to the outside world; it is now attracting men and capitalists from every section of the United States.

Macon, Ga., Telegraph, Aug. 21, 1887: This Company is one of the richest mining companies in the world—possessors of mining property, rightly developed, worth millions.

Birmingham, Ala., Age, Oct. 16, 1887: On arriving in Tallapoosa on every side the Air reporter's ears were greeted with the sound of the hammer, of the saw and the planing and saw mills, and the general hum of a pushing and busy place.

Chattanooga, Tenn., Times, Oct. 16, 1887: There is probably no place in the South to-day offering

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, February 25, 1888

A Jew Teaching Christians.

Strange days we live in; not bad but good in some high aspects, and full of promise. Fences are going out of fashion. Pass along a fine street in a town or city, and the broad lawns are open, the old and cumbersome hedges and high pickets swept away, as though neighbors had lost fear or jealousy of each other or of the outer world. Each man knows his own ground, but he has come to know that it needs no deep-set posts and high barriers of wood or stone, but opens out fair and free without them. This is typical of another change, and shows a certain truth in the Swedenborgian doctrine of correspondences. As these old barriers between neighbors along our streets are out of fashion, so are the high walls of sectarian creeds going out of date,—so that one man's truth in religion may have fair opening to that seen by another man, or a company of men.

Here is *The Independent*, standing solid in its New York yard with old Andover trees of the Puritan stock at its door, and missionaries who preach eternal hell-fire to poor Pagans in its parlors, but the fence falling down that has long stood, with spikes on its top, between its premises and those of its Jewish neighbors. And the strangest thing is that the old high and spiked fence is not tottering from any careless forgetfulness, but because the *Independent* people really like to see it sway and fall, and begin to realize that when it is gone there will be more light on both sides and more room where it cumbered the ground and hid the view.

In *The Independent* of February 2nd is a three column article, "A New Field for Religion," by Rev. A. S. Isaacs, editor of *The Jewish Messenger*. The learned Hebrew is no narrow formalist, but has caught the fraternal spirit of our day and felt the world-wide thrill of the sympathy of religions. The rapid ease of transit "tends to bring the graduates of every land and creed into a fellowship as mysterious as it is profound.... Ideas migrate, and with the impetuosity of an Alpine torrent, overcome every obstacle, and broaden humanity's ever-widening stream," is his fine statement.

In France, in art, literature and philology men of all creeds and races meet to help each other, and our growing catholicity must show itself in religion. He asks for an "International Religious Congress of representatives of all religions that make for righteousness and recognize in some form or manner, God, Virtue, and Immortality," and tells us how "local lines are fast dropping out of familiar creeds. The inner wall is falling slowly. The rampart must be leveled, that co-operation, not enmity, be the programme of the coming age." Inspired by his enlarging thought the Jew says, still more freely:

"The idea of human brotherhood is more and more recognized in this century, marked not alone by material progress, but by spiritual and moral activity. When we emerge from our bundle of hereditary prejudices, and prove superior to the narrow and exclusive views for which our education is responsible, we begin to see that the sky is broader than the little patch above us. That is a great step forward. The next is a determination to have an open window in our creed,—we crave more light and air, and the sweet symphonies from our neighbor's house no longer offend us. We discern therein familiar harmonies,—spirit-calls to kindly deeds."

We may well say, in the words of Shakespeare's play:

"I thank thee Jew, for teaching me that word," for a good and true word it is.

He calls the kindred truths of Talmud, Bible, Koran and Buddha, "the mental flora and fauna of the race," their similarities not strange, "for are they not written by the finger of God?"

We are told how "The Psalms of David have grown sweeter" since he "heard them in an ivy-clad church in Berkshire," and the warm hand-clasp and beaming eye of those he meets of other faiths than his own show how they "feel that a man may be a Jew and a brother."

These are, indeed, noble and tender utterances, and their finding an honorable place in *The Independent* is to the credit of its managers.

Spiritualism is now the special object of dislike and blind distrust, never mentioned save with a sneer or a slight, its higher aspects never recognized in that evangelical journal, but Rabbi Isaac's thought is the thought of Spiritualism. With the open-souled Rabbi we, too, can say, "we hear the joy-bells of the creed to be,"—the music of the coming truth.

The Independent is travelling in an upward path. Unless it turns back we shall see an article by some gifted Spiritualist in its pages in good time, for the breaking down of one part of the old fence weakens the rest.

The Irish in Ireland and America.

"A Lover of Justice" sends to the JOURNAL an article clipped from a Canadian paper, which gives an account of extremely cruel treatment of a family that lived near Newbridge, Ireland, by the neighbors, because the wife in the kindness of her heart sheltered a poor boycotted laborer. In spite of ostracism and insult the family managed to live for a while by selling vegetables which the woman had to cart a long distance from home to obtain a sale. This was soon found out and the cart was stopped. The woman then had to walk, carrying heavy loads, which brought on premature confinement. No neighbors went to her aid. Her husband had to go a long distance for medical assistance, which arrived too late. He had again to leave to get a coffin and was obliged to lock up his poor children by themselves with their dead mother. In his absence the neighbors attacked the house, pelting it with stones, and terrified the children by hooting and howling.

"A Lover of Justice" comments on this account as follows:

"If such things are happening in Ireland it is not time for the sentimental press of the United States to stop railing at the English Government for enforcing the law, or coercion, as the Roman Catholic is pleased to call it. The Protestant, and law-abiding portion of the community, dread Home Rule as the greatest evil. How would Americans like to have the Irish rule in their cities to be perpetuated as it has been from Maine to California?"

The Irish, with all their faults, are proverbially a tender-hearted people, and although Irish individuals and communities under the influence of religious frenzy or political excitement have sometimes acted more like savages than like civilized men and women, the account referred to above, which first appeared in the *Irish Times* from an anonymous correspondent, is too apocryphal to be made the basis of any argument against Irish Home Rule. Supposing it is true, if English government in Ireland has engendered such fierce hatred of it, and of those who aid it, is not the fact an indication that it is not suited to the needs of the Irish people? Could Home Rule as proposed by Gladstone be attended by greater evils than have marked English rule during the past fifty years? The Irish Protestants are no doubt generally more intelligent than the Irish Catholics, but for downright religious bigotry and political partisanship, and for acts of cruelty, the Orangemen have scarcely been surpassed by Catholics. And when the law has been on the side of the Catholics, the Orangemen have not been "law-abiding" people. It is only two or three years ago that the Protestant part of the population of Belfast fought the police, and the soldiers to the tune of "God Save the Queen," the women and children joining in the riotous demonstrations against the established authorities and against the Catholics.

There is no analogy between Irish rule in American cities and Irish Home rule. In some American cities the Irish constitute a large part of the population, and through their strong religious organization, saloon influence, and active interest in party politics, the Irish sometimes have more control of public affairs than is for the best social interests. Then are transferred to this country and are seen in municipal governments some of the evil effects of English misrule, as well as of Roman Catholic ecclesiastical tyranny in Ireland. After a generation or two these Irish immigrants or their sons and daughters, become Americanized and make good citizens.

The question of Irish Home Rule is one which should be discussed on its own merits, without appeal to prejudice, or to anonymous and doubtful reports of instances of cruelty or crime among Irish peasants. This question is one for the discussion of which in the JOURNAL there is, of course, no occasion at present. As for the method known as boycotting, it is bad, and just as bad in this country as it is in Ireland.

Bad Mail Service.

During the past year we have had more complaints of bad service in the Post Office Departments than for the whole fifteen preceding years. That there is inexcusable inefficiency seems undeniable. We have borne the matter patiently until patience has ceased to be any longer a virtue. The JOURNAL is always mailed regularly to subscribers in time for the late trains Tuesday night and early trains of Wednesday morning. Subscribers who fail to get their papers within 48 hours after the usual time should notify us at once.

The Albro-Berry Show Raided.

For some years past one George T. Albro an ex-sewing machine agent has been doing a thriving business in selling commercial Spiritualism in Boston. His cabinet work has been done by the Berry Sisters with such additional help as an increasing patronage demanded. While the JOURNAL is disposed to believe from the evidence that some of the operators possess more or less psychic and medial power, it has long been satisfied that most of the output of Albro's shop is bogus. Several years ago Mrs. Lita Barney Sayles detected fraud in the Berry girls' exhibit at Onset, and her statement is still on file in the JOURNAL office. Mr. Newman Weeks, Vice-President of the New England Spiritualist Camp Meeting Association, and Mr. Newton Reynolds, lately deceased, both discovered fraud in the few sances given by the Albro Berry troupe at Lake Pleasant. Albro is a shrewd manager—"developer" is the professional term—and has done a thriving business with only now and then an unpleasant episode to disturb the even tenor of his factory. One of these inevitable little disturbances occurred on Wednesday evening of last week.

From a trustworthy source the JOURNAL is in possession of the particulars. In the course of the evening a lady who had carried a white flower to give to an "Indian princess" was called up to deliver it. After she had returned to her seat Albro said, "This is the Indian princess who promised to materialize if the lady would bring a white flower." Whereupon a gentleman left his seat to see the spirit, and, detecting the fraud, grabbed the form and caught the wig on its head. At the same time Albro clubbed the grabber with a "billy" on his head making a scalp wound from which the blood flowed freely. Then ensued a general scrimmage during which one of the visitors fired his revolver out of the window to attract the police. In the melee Albro pounded a member of his own gang, mistaking him for one of the visitors; and the man who fired the shot afterward found himself confronted by Albro and four or five helpers, and presenting his revolver held them at bay until the arrival of a police officer, when the entire party except the cabinet workers were escorted to police station No. 5. Their names were there registered and they were then dismissed after being told they could get out warrants, if they wished. The next day Albro went before the Police Judge who readily granted warrants, stating that he should also, allow cross warrants. When Albro's papers were ready for him to sign he declined to affix his signature. It would from this appear that the witness box has no charms for Albro and his bevy of charmers and that he does not crave a judicial investigation of his business. The Indian princess is minus two wigs, but if she desires to recover them the JOURNAL can tell her where to find the heavenly hair. It is more than likely that Albro with his troupe of squaws, ancient Egyptians, supes and Irishmen will have an opportunity to exhibit in a daylight sance, before the matter is quieted. If nothing else will hold, then arrest them for running a show without a license. Chicago law ought to be good enough for Boston.

Rev. C. O. Brown, Congregationalist, has been making quite a sensation in Dubuque, Iowa, by boldly charging Col. Ingersoll with being in favor of the publication and circulation of obscene books. In support of the charge, extracts are given from various reports and records, and Ingersoll's assailant makes out a case that seems to those who do not know all the facts, rather damaging to the witty and eloquent "pagan," but if Mr. Brown had made a fair statement it would have been evident to all his readers that there is no real foundation for his main accusation against Ingersoll. At the time a petition was first presented for signatures, (1878) asking that the postal laws of 1873 be "repealed or materially modified," Ingersoll was among those who authorized some one to sign his name to it. There had been arrests for mailing a pamphlet which, although coarse, was not believed to belong to the class of literature which is known as obscene, and it was thought that the postal laws passed in 1873, had been used unfairly against reform publications. There was, therefore, a very strong desire to remove this cause of dangers without any very definite idea as to what should be done. The first petition presented was freely signed. Later the RELIGIO-PHILOSOPHICAL JOURNAL and the *Index* pointed out that the demand for repeal was a mistake and that what was desired was some slight modification of the laws. When Col. Ingersoll came to understand the matter he stated frankly that what he desired was not repeal but the reform of the laws of 1873, and he denounced in eloquent language the traffic in indecent literature. When the National Liberal League adopted repeal resolutions in this city, he resigned his office as vice-president. These facts Mr. Brown fails to state and possibly is ignorant regarding them. Ingersoll is fairly open to criticism for joining the League when he knew that its leaders were in favor of the policy affirmed in the resolutions which led to his withdrawal, and he was equally inconsistent in accepting the Presidency of the League some years later when it was under the control mainly of the same element which had made its name a stench in the nostrils of decent men and women. Time has vindicated the view taken by the JOURNAL and the *Index*; by Judge E. P. Hurlbut, B. F. Underwood, F. E. Abbot, and others who resigned their offices and left the organization at Syracuse, in 1878. Col. Ingersoll's

inconsistencies shown in his trying to act with one faction while praising the position of the other are evident enough, and do little credit to his judgment, but Mr. Brown's accusation against him is so unjust and ridiculous that it will have weight only with religious bigots who would gladly welcome evidence of depravity of any man, to whose religious views and influence they are opposed.

Cardinal Manning has explained somewhat definitely the meaning of his recent statements as to the right of the starving man to demand work or bread. "His explanation shows that the JOURNAL interpreted correctly what was lately published as his 'sensational utterances,' and upon which appeared, in American papers by Protestant clergyman and others, many inconsiderate and superficial comments. Cardinal Manning is one of the most conservative of men, and it was antecedently improbable that he had given expression to untenable and even revolutionary thought in regard to morals. The Protestant clergy who were so ready to criticize him from the standpoint of property owner, evinced but scanty acquaintance with the subject and some of them seemed most too eager to 'make a point,' in the absence of full information, against the Catholic prelate. A newspaper correspondent called upon Cardinal Manning, who, after defining and defending his position, remarked that 'this doctrine was not safe to give unexplained to the uneducated masses' that he had spoken 'for those who are able and who are bound to study and to know the foundation of all human law.' He added in regard to his words: 'I did not say them, and I do not say them to the uneducated and to the profligate who abuse them contrary to truth and evidence. The gravity of the present moment in which we are, consists chiefly in this, that we are as they were in ancient Rome when the historian said: 'We can neither bear the evils that are upon us nor their remedies.' When the hard administration of human law compels us to appeal to the divine law of nature those who are driven by suffering will abuse and pervert it." It would have been better if this high Catholic authority had, in stating his views, fully explained his meaning, with all needed qualifications and in language adapted to the common people, especially when he gave consent for the publication of his views. In these days those who have thought to present, should present it in a way that will not make its meaning liable to be a subject of controversy. But Catholic theologians have no confidence in the judgment of the masses on such questions, and prefer to keep all such discussion from them.

The January number of the *Unitarian Review* contains an interesting article on "Profit-Sharing in Practice." The facts given make a very favorable showing in favor of this method of adjusting the share of labor in the joint product of capital, labor and management. It seems from this article, that there are in France, Germany, England and the United States, about a hundred firms doing business successfully on the profit-sharing system. The percentage of failures in the practical experiments made, has been small; and, generally, in these cases even, the managers have expressed an abiding confidence in the principle. A large number of business men who have made no trial of the system, are favorably impressed with it. They say it appears to be rational and feasible. Those who have had full opportunity to test it, speak of the increased quantity and improved quality of the work performed under the profit-sharing system, together with the lessened cost of superintendence, material and tools as a complete offset to the bonus paid the workmen, so that, as a rule, the profit to the conductors of the enterprise is really increased under this system of employing labor. Strikes are avoided with other evils, which are unavoidable under the unmodified wage-system. By giving workmen a share in the profits, their ambition is stimulated, their interest secured and the condition afforded for faithful and efficient work. Among the forty firms in this country now trying the plan, are two woolen factories, the greatest flour mills in the world, one of the largest soap works in America, brass and iron foundries, granite works, publishing houses, builders, shoe shops, etc. In the case of several of these establishments, the special fitness of the plan has been proved by several years experience. "On the basis of the results thus far reached," says the *Unitarian Review* writer, "a considerable number of economists, like J. S. Mill, Henry Fawcett, J. E. Cairnes and Francis A. Walker, not to mention other less noted students of social questions, have pronounced a very favorable opinion of profit-sharing as a practical solution of many labor difficulties. Those who declare against the system on purely theoretical grounds, had better learn what the practical results have thus far been.

"M. A. (Oxon.)" in *Light*: This able writer, author and medium, in a notice of the recent editorial in the JOURNAL replying to queries of a correspondent as to authorities concerning details of the Spirit-world closes his remarks with the following wise and pertinent sentences: "I suppose the harmless necessary cat that lies at my side and takes an interest in my writing, so far as my movements go, and no further, has more idea of the world in which I am than any man has of a world of spirit into which he has never been intromitted, and whose realities it is impossible to translate into terms of his language or conscious thought. Some of us

see glimpses of this world, have communion with some of its inhabitants now and then, and are actively conscious that it lies all around and about us. It is when some of its inhabitants, who are not so wise as some others who decline, try to tell us of their lives and doings, that we find how limited is our language to convey ideas so new. Not only do we get no very clear conception of what is sought to be conveyed, but the descriptions vary so much as to suggest imaginative effort, rather than description. We are thrown back on a belief that the dwellers in one state cannot comprehend the conditions of life in a state wholly different, where the man is differently conditioned, and where he is adapted to new surroundings in a new and perhaps little understood manner."

R. A. Proctor, the astronomer and lecturer, contributes an article on apparitions to the *Cosmopolitan*, in which, while giving due weight to the various physical causes likely to produce illusions, he cites two instances where neither diseased mental nor physical conditions nor expectant attention, offer a reasonable explanation. He concludes as follows: "It appears to me that the evidence regarding the communication of impressions from mind to mind over great distances, in such sort that apparitions of distant persons dying or suffering seem to be seen by their friends or relatives is too strong to be rejected by any conscientious student of facts. Science is no more justified in rejecting this evidence merely because no explanation is available than astronomers would be justified in rejecting the observed fact that bodies influence other bodies from a distance, merely because, as Newton himself admitted, no one can explain how matter can act where it is not. Some communication there must be between sun and planet, between planet and satellite, and beyond each solar system between sun and sun, and between galaxy and galaxy; but no one has yet shown what that communication may be. In like manner, even the most cautious student of science may well believe that there may be some means of communication, under special conditions, between mind and mind at a distance, though no one may be able to explain how such communication is brought about."

The *Golden Gate* says: "The editor of this journal called on Miss Ruth Randolph of 760 Sixth Street, Oakland, on Wednesday last, for the purpose of investigating her mediumistic powers. (This is the newly developed medium so interestingly written up by Mrs. Eames in last week's G. G.) She is a young lady of pleasing appearance, and a good, honest face. We are satisfied she possesses fine powers for physical manifestations. By holding the hand under a small table with a cloth over it, it would be instantly touched and caressed by a hand that surely did not belong to the medium. The most interesting phase of her mediumship that we witnessed, was that of producing writing upon the upper surface of a slate in plain sight. The slate was held in front of a mirror into which we looked and saw the pencil move and write, guided by an unseen hand. Only one word was written, but at our request it was repeated. Nothing can be more convincing than this phase of spirit power. We are to have a séance with this young lady soon at our own home, when we shall probably have more to say of her and her mediumship. Her conversion to Spiritualism and development have all occurred within the past three months."

GENERAL ITEMS.

Lyman C. Howe's meetings at Kansas City are improving in attendance and interest. The music is an especial attraction.

Large and enthusiastic audiences greeted Charles Dawbarn at Norwich, Conn. He has an engagement at Providence, R. I., Feb. 19th, and 26th. During March he lectures at Worcester, Mass.

G. B. Stebbins will be at the State convention at Grand Rapids, Mich., February 24th and 25th; speak at Farmington, Mich., Sunday, March 4th, and at Plymouth, Mich., Sunday, March 11th.

W. H. Blair returned to the city last week from a very successful lecturing tour. He lectured at Grand Rapids, Rockford, Sparta, and other places in Michigan, and also at Montpelier and Muncie, Indiana.

Mrs. Knight is reported as giving sances for independent slate writing in Kansas City with good success. Mrs. Dr. Kimball, residing there, is represented as an excellent clairvoyant and clairaudient medium.

Geo. H. Brooks has organized a Children's Progressive Lyceum in Washington, D. C., where he is lecturing this month. His meetings are well attended. Mr. Brooks's address while in Washington will be at 423 8th st.

The Boy Medium will address the Young Peoples' Spiritual Society in Apollo Hall, State and 28th Street, next Sunday. Subject: "Christian Objections to Spiritualism Answered." The public are invited.

The second lecture in the course on Human Culture is to be given by Mrs. Janet E. Rantz-Rees at 327 E. 17th St., New York (rooms of Fellowship of the New Life) on Friday, Feb. 24th, at 8 o'clock, P. M. Subject: "The Sin of Ill Health."

The series of papers on Spirit Telegraphy has prevented the prompt publication of a number of excellent contributions, which are filed for use and will appear at the earliest practicable moment. Long articles are as a rule undesirable and correspondents will please take time to shorten them where they exceed one column.

have dumped a second and larger lot on the market.

From Here to Heaven by Telegraph.

(Continued from First Page.)

his religious nature, lives only an animal life. Dr. Wells.—Do not understand me to say that it is necessary to use cant and hypocrisy; to stand on the street corners and pray in a loud voice, as did the Pharisees; but I think I catch your meaning right when you say that man is a mere animal, if he only panders to that which satisfies the animal. But every man has within him a spark of Divinity or he would not be a man; and if he does not make the most of it, it is not the fault of the Creator, but of man himself. He who reaches out and studies and improves his mind, is reaching after God, whether he knows it or not. And he is a true and perfect student who not only studies God through His works, but endeavors to conceive of Him; and who does not besmear the pure lily, the flower that God plucked from His own garden and gave to man, that he might conceive of Him, learn His ways and be like Him.

G.—Very well, Doctor; but I mean my remarks to apply as well to the scientific student as to any one else. As long as he confines his mental operations to such things as do not involve his religious nature, he is doing nothing higher in kind, than the animals below him are doing. No matter how much better he may reason than they can reason, if his reason is not so directed as to arouse in him feelings of veneration, and lead him to exercise some religious emotions, he lives only an animal life; for he does nothing which in kind will distinguish him from the animals below him. I contend that the most learned atheist, whatever he may be capable of being or doing, is living only the life of a very perfect animal.

Dr. Wells.—In that sense, yes. The learned atheist is a veritable example of the man who took his talent and buried it in the earth. He had it and that is all he can say. It did him no good, and he might as well have been without it. The atheist is taking advantage of his Creator's kindness in thus endowing him, without returning measure for measure. God only expects people to conceive of Him, and to elevate themselves as far as may be. When this is done, they are blameless. He cares nothing for words without deeds; nothing for means, except the heart is in them; nothing for forms and ceremonies, for He is Himself a God of simplicity—but he would have man reach out and take hold of the rope of love that He throws out to His creature, man, and by which He hopes to eventually draw him to Himself.—WELLS.

513 Prospect St., Cleveland, Oct. 11, 1887. Having transcribed the matter received at the last interview, I called to read it for any alteration or criticism that Dr. Wells might wish to make. He had no criticisms to offer and no changes to make. I suggested the word "figure" for the word "simile," where the figure used is either metaphor or some other form of comparison, and not strictly simile. Also, in speaking of individuality increasing in "inverse ratio as it goes along," I inquired if that were mathematically true, and explained that if an effect increases in inverse ratio to the cause, the cause must be decreasing.

Upon closer examination Dr. Wells acknowledged the mistake, authorized the use of the words "direct ratio," said he did not have quite the right understanding of inverse ratio, and added "I'm glad you can't see me blush." He further explained that "It would not exactly conform to mathematics, but it comes very near it. It would be exactly mathematical, if you figure closely on the natural increase of kind. Taking the average increase of every form of species, calling it direct ratio, and counting in that way, it is mathematically correct."

Where he said, "Mind you though the primates are developing in number as we go along," I asked if he meant by "primates" the same that we mean by chemical elements? He answered, "Yes. Sixty-five are acknowledged now, and others in doubt. You find very many more of them in man than you do in the lower animals."

I asked, "Do you mean to say that they are developed in number, or increased in number? In other words, are the new ones formed from the old ones, or by independent creation?"

He answered, "They are a natural consequence of the higher order of creation; in one sense, developed from the other primates or their courses from nature, as they in their advanced stages, are able to gather from the elements already existing under their own peculiar form."

Speaking of aetherea, I said, "Chemistry already explains isomerism by different groupings of the atoms of the same elements in the same proportions, without the necessity of any new element."

He replied, "But now I claim there is a component which they have left out altogether, namely, aetherea; and to this and its individual attendant courses you may attribute the different groupings of the atoms. We take it up where they leave off."

But I must close this article now. Enough has been given to show that a door has been opened which permits us to pass through the veil that so thinly intervenes, and "drink at their fountain of knowledge."

The next number will give "Doctor Wells's Experience in Spirit Life," dating from the very moment he became conscious that he had left the physical body. His narrative is bristling with points that all readers can appreciate.

Answers to Questions Concerning Spirit Telegraphy.

Answer to question, "Why not dispense with the key, battery and wires, and put the sounder in the box and let the spirit operate that?"

The sounder requires a strong or short-circuit current to operate it loudly. The key which makes and breaks that circuit by simply bringing two platinum points together or separating them, may work very gently. If the platinum points touch, no matter how lightly, the entire force of the local current is discharged through the sounder. Thus a key may work so gently as not to be heard at all, and yet control perfectly the current from a main battery which operates a hundred relays over a thousand miles of wire. Each relay lever is also operated very gently, but it carries a platinum point which also serves as a "key" to the local circuit working the sounder in that office.

In ordinary telegraphy, the operator handles the key mechanically, and thus controls a local current which operates the sounder magnetically. In spirit telegraphy, the spirit operates the key in the box animo-magnetically, and the key controls the sounder as before. Bear in mind, a sounder is an electrical machine; a key is not, but is simply mechanical. If the sounder were placed in the box and its electrical construction disregarded, and its lever were furnished with a "branch lever" suitable,

it could be operated just as well as a key lever; but with the force usually applied to the key lever it could not be heard outside of the box. They can apply more force, but that is a needless drain upon the medium's magnetism.

Some one says in a late No. of the JOURNAL, Why not make the box of plate glass so that the key could be seen while in operation?

In answer to this let me say that the key has been operated several times, and before several witnesses, with the box wide open in broad daylight, and with the medium's hand from one to three inches away from the lever, but it is always at a great sacrifice of the medium's strength. Light is a vibratory and undulatory motion of atoms of aetherea, and magnetism and all other forces are due to specific vibrations and undulations in these same atoms. Animal magnetism is in this respect specifically different from mineral magnetism and the higher and more subtle force, the more susceptible to interference by vibrations produced by other forces. Thus even the low form of vital force seen in vegetable life requires for its best results, that the seed be planted in the earth away from the light. The chemical functions of animal life would not go on so economically, if the body were transparent and light were allowed to interfere. A certain degree of heat is necessary to animal life, which means simply that a certain class of vibrations, which we call heat, are necessary to be kept up between a certain minimum and maximum rate as a ground work or basis for certain other specific vibrations (attractions and repulsions) which are the manifestation of vital force through gross matter. When these conditions cease to exist the manifestations cease. We usually say the animal is dead. That is a mistake. There is no death—simply change. The life that was there still exists and can no more be destroyed than the matter can be destroyed. Neither can any other force be destroyed—simply changed.

Thus light hinders some forces and accelerates others, for instance the resistance of selenium cells to the electrical action under certain conditions, is 337.5 times as great in the dark as in hazy sunlight. This is sufficient to satisfy the most skeptical that there are conditions in which light may vary the effects of electricity and magnetism.

H. D. G.

Moore's Dilemma.

(Continued from Second Page.)

order of phenomenal growth; man first, then spirit. What reason have we to say, inasmuch that progression marks the course of nature where we see it, that it will be different where we do not see it? I believe that nature is more persistent and authoritative than reason; that if reason saw a law of nature suspended or destroyed, it would not be so, but that reason would be at fault and mistaken.

Newfield, N. J.

J. G. JACKSON.

Your correspondent, S. F. Moore, wants infallible teachings both of and from the Spirit-world. Perhaps it would not be best for us to have either the one or the other. Both assumed infallible teachings and an assumed infallible book have long been the world's bane. "Whence," he asks, "has Spiritualism received the authority to say, there is no eternal hell—no vicarious atonement—no resurrection of the body?" etc. Is he not conscious that such assumed infallible teachings and constant grinding of unnatural errors into juvenile minds is the only explanation why healthy souls of these enlightened days can possibly entertain for a moment such absurdities or need an oracle to declare them false?

We have but to use our own knowledge of nature in discarding baseless fables, and our own common sense in coming out from the mental slavery of the past. We deserve no special aid from the Spirit-world until we do our own work and utilize the means for freedom that are at hand in ample measure.

Go to work, brother Moore; dig a little for your own truth-food, and don't wait to be told either by man or angel that the same divine, loving Parent who makes the sun to shine, the flowers to bloom, the birds to sing, ever made a "hell" of the old sort, or kept a devil to rival his own power. Neither did he ever strive to appease his own anger by making the innocent pay for the crimes of transgressors, thus absurdly attempting to defeat the very ends of all punishment, naturally instituted to follow disobedience to the laws of harmony. Divinely ordained punishment must always be remedial and reformatory, or otherwise must descend and become revenge, a low and degrading passion that enters not into the divine order.

What business have we to know to a nicety, our actual condition after death? Are we not aware that the better people become while here the better it is for them? Have faith, then, that this rule will always hold good. Our business on earth is to make life here as complete as possible. This now is our normal life—the other being connected with and surely an outgrowth from it. Once in a while the veil is lifted—once in a while you can catch the links of the golden chain that connect us with the future—enough, yes, ample—to create an assured hope, even a demonstration. We could not bear a perfect and constant intercourse with the departed. It would not be good either for them or us.

No! It might tend to make the chains that bind us for a season to the material side of life, less cheerily borne, and to spoil our usefulness along with our fellow men in subduing the earth for its uses as a nursery for the spheres; and might, furthermore, in unwholesome manner, perhaps, hold back too much our loved ones in their strivings to advance on the heavenly journey.

Let your correspondent Moore, and all intelligent readers reflect that life in the Spirit-world is, in all probability as various, or more so, than life upon earth, and that accounts from thence must needs exhibit almost infinite variety and be also subject to all the difficulties attendant upon an unperfected channel of intercourse.

"Of what advantage is spirit return?" Mr. Moore asks, "if we can gain no trustworthy information as to the life beyond?" I would answer: of much—the very assurance of continued life in this age of materialistic tendencies is of inestimable value. Our knowledge of the demonstrated laws of evolution and our faith in the ultimate good, is sufficient assurance to many—to most healthy souls of what that life must be. I might answer many of Brother Moore's queries at large—might say much upon the evidences conveyed to be reliable from the Spirit-world. I can assure him that to me they have been ample, taken in conjunction with plain truths sought for and found.

Allow me, then, to close these few remarks by repeating the invitation to Brother Moore and all other readers to try the line of thought herein merely indicated. "Seek and ye shall find—knock and it shall be opened unto you." This means, stand up, all in the dignity of

your immortal life—children of the Infinite Spirit, and gather your own truth, expecting no one to pay for your individual salvation from error; but manfully work it out, each one for himself. Enough may be found by every one in the great book of Nature,—in the depths of each individual soul and even in the reliable whisperings or plainer outpourings from the Spirit-world to fill all our souls with joyful assurance and living hope.

HUDSON TUTTLE.

Brother Moore is perplexed and discouraged over doubts and misgivings, such as a great class of Spiritualists now have, or have had at some time in their experience. They indicate a mind deeply in earnest and extremely solicitous for the truth, at the same time a mind in which lingers prejudice (perhaps I had better say, bias) in favor of the old ideas of the nature and power of spirits. A spiritual being must of necessity know everything, and be able to answer all our questions, and if one purports to converse with us, and fails in this it is conclusive evidence that we are not conversing with spirits! Brother Moore's questions are all predicated on such views. Thus: "Is there no dependence to be placed on what spirits tell us?" Do they not know what their life is, or do they misrepresent it? If spirits have sufficient intelligence to tell us anything that we can rely upon concerning the beyond, why not also of the details of their life and surroundings?" "Unless we can show that these revelations are reliable, our theory has no base." "Is it impossible, after 40 years of spirit communication to tell what statements of spirits can be believed or not?" "I have been anxious to get some book that gives a true statement of our actual condition after death, and of the life beyond, but I judge from your comments that there are none that can be considered fully reliable on that subject."

Now, what all who have such doubts and apprehensions should divest themselves completely of, is the old idea of spiritual beings, and the superstitious notions of their intelligence and power. This is the first, all important step. Then consider that the only difference between spirits and mortal men and women is that one is connected with the physical body and the other is not, consequently when we converse with spirits we are talking with beings of the same limitations as ourselves, and, most important, through conditions which render the correct enunciation of messages exceedingly difficult.

We are talking with an order of beings like ourselves, more refined and exalted perhaps; perhaps, below us in culture and ability, but the home in which they are placed is very different from earth. The spirits are of the same order, but their senses may be greatly expanded. We well know that the eye is imperfect and takes in only a narrow range of colors, and on either side of the spectrum lie zones of light wholly unrecognizable by that organ. The ear takes in a narrow range of sounds, above and below which it hears no sound. If the spiritual senses are expanded beyond these confines then the landscape glows with colors before unseen, and the ear is ravished with melody before unheard. The landscape would become thus transformed to such a degree, as to be nearly if not quite indescribable by words applied to earthly scenes. Different spirits, finding no words in the vocabulary to describe their home, would in the attempt widely differ, and might well emulate the wisdom of Paul, who when he returned from the spirit realm, or as he calls it heaven, which he visited in trance, said he saw things "unlawful" to utter; that is, impossible and impolite to describe. My own experience, and I think that of every one who has been clairvoyant, confirms this view, and if the Spirit-world is described at all, it must be done with words having a new meaning, and these words give the description entirely too material a cast. The spirits know what their life is; they do not intend to misrepresent, but mediumship—the channel—and the words they are compelled to use, distort their meaning.

Spirits should not be taken as infallible guides, and that they are not, does not prove "our theory has no base," as Brother Moore I think will admit on further thought, but rather confirms a cardinal doctrine. Reason must be used in all cases, knowing as we do, how few mortals there are capable of guiding in this life, and the difficulties environing the willing ones in the next. If Brother Moore would send out a circular to 100 people taken at random, to describe earth-life, he would find quite as contradictory and puzzling answers, and yet each letter might be exactly true from the writer's standpoint. He would not throw all away, and say nothing should be positively known about the earth or its inhabitants, but would put all descriptions together and "draw the golden mean."

Judge Edmonds attempted to describe the Spirit-world, and Dr. Eugene Crowell wrote a most interesting book on that subject. They, however, seem to have spoken in parables, or transposed descriptions of earthly scenes, without making distinction. This a spirit, who regarded the earth-life as a part of spirit-life, might unintentionally do. A. J. Davis, we think, has erred in the other extreme of idealizing.

St. John in Revelations finely illustrates the failure of the most ambitious attempt to clothe spiritual realities with mortal words. "But," it is asked, "are we not, then, to have any assurance that we converse with the spirit friends who purport to come to us?" We surely are, and that is to judge every manifestation and communication on its own merit, and test of identification. If I should in a séance be told that a certain friend was present, and by various means he should confirm that statement, I should believe the communication, and whatever he might add which bore the impress of his thoughts. If, however, I desired information on some subject of which he was ignorant while on earth, we will say astronomy, or the Hebrew tongue, and he gave a vague and meaningless answer, or none at all, it would not be wise to infer that my friend had not been present.

Tread carefully here, my brother, for this is a field in which entirely new views are taken of the nature, limitations and possibilities of spirits, and be sure every lingering prejudice or educational superstition is eliminated from your mind before you draw your conclusions. You have no infallible book, oracle or guide to hold to; you cannot put "thus saith the spirits," in place of "thus saith the Lord." There is no book "fully reliable," to be referred to as a Bible. Are you not glad of this? Do you not rejoice that you are forced to use your reason continually, and that no power of earth or air has you in leading strings? Your implied objections are jewels in the crown of the spiritual philosophy. It is not so much its object to paint the alluring beauty of the next life as to impress the importance of right living in this.

Biogenism and Evolution.*

to the Editor of the Religio-Philosophical Journal:

I beg space in your valued columns to say one word respecting Mr. Powell's late letter to Mr. Stebbins. One who takes and endeavors to hold so independent a position as mine must expect much criticism; and I have to thank both of the gentlemen named for the kindly and courteous manner in which they speak of my little book, "Biogen." It has been the occasion, I am glad to say, of a good deal of thought, for better or worse, and I wish that some facts of it were clearer and fuller than I now see them to be. It was written several years ago—and we all learn as we go on—and I ought not to have left it open on any point to the misconception, into which Mr. Powell has been betrayed, that "Biogen" necessarily implies dualism. But I am perfectly aware that some of the expressions I used in that almost offhand address before the Philosophical Society, do leave me open, and fairly so, to such misconception of my meaning. Were I to bring out another edition, I would carefully guard that point, so that my meaning could not be mistaken. I am probably as thorough-going a monist as any one can be, if by that term we are to understand the essential underlying unity in all the diverse phenomena of nature, and their necessary logical reference to One First Cause, infinitely various in its effect. I should not have spoken of "Spirit" and "Matter" as I did, as of two opposite, or separate, or antagonizing entities, but simply as the two extremes of one and the same "thing," the single and no doubt identical substance or substratum both of matter and of mind, and which to us in our present limited states of consciousness is one of which Spencer would call "unknowable."

Let me add that in coining the word "Biogen" as the name of a certain substantial entity different from ordinary gross matter, a real substance alike of matter and of mind, I did not then know that Baron von Reichenbach had before used an almost identical word—"bioid." He, as we all know, had what he called "Od," and the active operation of which or manifestation of which he called "odic" or "odylic force." The exhibition of this under different conditions or circumstances received separate names from him. Thus, the odic force of chemical decomposition he called "chemod"; that of moonlight "selenod"; that of sunshine or solar ray "helioid"; and so on; the odic force of living animals being his "bioid"; which, if it be considered a substantial entity, is precisely my "biogen." It is exhibited or comes into action in all cases of trance, clairvoyance, etc., and it seems to be about the same thing as what we call mesmerism, animal magnetism, etc. That it exists as an actual substance, having density to some extent, and capable of assuming figure, like any other kind of three-dimensional substance, I have no doubt whatever. It seems to be chiefly concerned in the makeup of phantasms of living persons at a distance from their physical bodies, and to furnish the material for all genuine materializations. I have some reason to believe, also, that it furnishes a body for the soul or spirit, by means of which individual existence may be protracted after the dissolution of the physical body.

With my respects to both your correspondents named, and thanking you for the opportunity to make this little correction, I remain sincerely yours, ELLIOTT COUES.

Washington, D. C., Feb. 7, 1888.

*Biogen, a speculation on the Origin and Nature of Life. By Prof. Elliott Coues. 60 pages. Price 75 cents.

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President Seelye, of Amherst College, has made a study of "Our Political Prospects" to determine what large moral principles the political party that hopes for permanent success must now build itself on. This essay will appear in the Forum for March.

There will appear in the Forum for March a curious study of the leading American newspapers, wherein it is shown what proportions of their space are given to religion, to crime, to literature, to art, to sport, to the market, and to editorial matter by the large dailies of New York, Boston, Philadelphia, Cincinnati, Chicago and St. Louis. This comparison has been prepared by Mr. Henry R. Elliott, a New York journalist.

Rare Numbers of the Theosophist at Half-Price at the Journal Office. We still have a few copies of the Theosophist prior to 1887, which we are selling at 25 cents a number; they are as follows: Nov. 1879; March to June, inclusive, and August, September, November and December, 1881; April, 1885; April, May, August and September, 1886. Also supplements at 15 cents each as follows: March, April, May, June, August, September, October, November and December, 1884. These numbers are about out of print and we offer this opportunity to those wishing to complete their files, or in need of special numbers. The regular price of the Theosophist is 50 cents a number; that of the supplement 25 cents; these are offered at 25 and 15, respectively.

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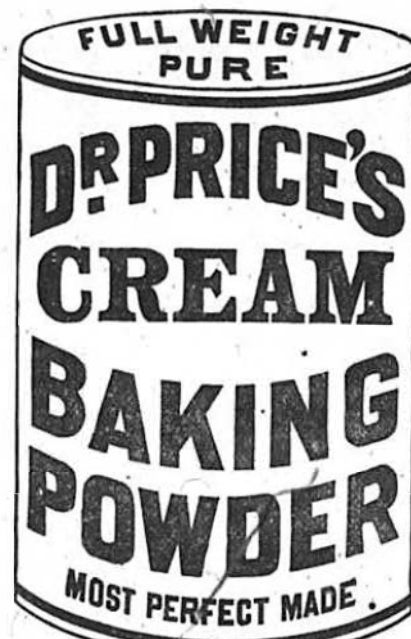
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